THE WOMEN'S
MISSIONARY MAGAZINE
—OF THE—
UNITED PRESBYTERIAN CHURCH.

VOLUME 21. JUNE, 1908. NUMBER 11

# Our Work Among the American Indians.

## Difficulties in the Indian Work.

REV. J. A SPEER, Simnasho, Oregon.

IN a recent number of the Indian's Friend, the Organ of the National Association, this statement is made by the editor: "The greatest difficulty against which the National Indian Association has now to contend is the ignorance of Christian people concerning our native tribes themselves, their ways of life, their habits of thought the nature of their civilization, and the paganism and emptiness of their religious ideas."

I think those who have given time and thought to the Indian problem and have come into closest contact with this people in the effort to civilize and Christianize them will agree that the above statement is lamentably correct. This does not represent all the difficulties met with in missionary work among these people, but it includes very much more than what it may at first suggest to many people. Ignorance accounts for widespread apathy toward the red man. Nor is this true alone of the red race, for the same is equally true concerning the peoples of all heathen lands. An astonishingly large number of professing Christians give almost no thought to the unsaved and chiefly for the reason they know little or nothing about them or the work which the church is doing among them. Did they know something of the real condition of the heathen and their need of the gospel, apathy would soon give way to a feeling of sympathy and effort for their betterment. The missionary is often surprised, after all that has been written and said about our United Presbyterian Mission among the Indians, to find how very little some of our intelligent people know about the subject. It is not at all uncommon to receive communications like this: "I am appointed to read a paper at our missionary meeting on our Indian work. Will you kindly write up something to help me for I confess I know so little about the subject."

Another sends a list of questions which the missionary has answered so often as to become almost ashamed of repeating. No wonder there is lack of interest in this work and want of sympathy for the Indians when so very little is known about them and what our church is doing among that people.

Then there seems to be a spirit of indif-

ference with many toward the Indian which is closely akin to neglect that is not shown toward other people. In the state of California there are 17,000 Indians and more than 10,000 of these have never been reached by missionaries. Many of these are almost within sound of church bells, and no effort is made to reach them with the word of life. Within easy reach of the city of Buffalo, N. Y., are numbers of Indians yet in their heathen state, and no effort is made by the church to Christianize them.

If Christian people but knew the awful blight of Paganism, certainly this condition of things could not long continue. Paganism robs any people of practically everything that makes for human welfare even in this life, and how much more for the life beyond. No despotism is so heartless and cruel as Paganism. It rules its ignorant votaries by a fear which renders them the most abject of bondmen. Paganism, too, is just as tyranical and heartless in Oregon or New York as it is in Central Africa or the interior of China.

Ignorance of their habits of thought and the nature of their civilization, accounts for much of the hostility that exists toward the Indian. A great many well-meaning people wholly misunderstand the Indian and antagonize him for the simple reason that he is different, that he don't fall right in with the ways of the white man in the matter of dress, habits of thought and life, and promptly accept our civilization. If he did just as we wish and ask him to do, the difficult Indian problem could be very soon and very easily solved, but the fact is, he has a way of his own and tenaciously insists on clinging to it.

Now instead of getting up in arms against these people and calling them hard names as they cling to blanket, long hair, and the migratory tent life of their ancestors, it would be much more reasonable and better every way to ask why, and try, if possible, to find out why the Indian prefers his own old way, and so stoutly refuses what to us seems the much better way. I frequently meet persons who profess to know all about the Indian, who to my mind know but very little about Indian character. These people, as a rule, are very harsh and heartless toward the red man, and chiefly for the reason they cannot put themselves in his place, cannot see through his eyes, hear with his ears, or think as the red man thinks. The Indian is therefore judged not from his own, but from the white man's view point, and from the white man's standard of thought and measurement. It is very probable the Indian may treat his pale-faced critic in precisely the same way, and with his very limited intelligence shall any one deny him the right to do so? The misunderstanding and contempt are mutual, and all for lack of proper information about each other.

Ignorance is also responsible for the use of unwise and improper methods in the attempt to civilize these people. The efforts made to educate the Indian boy and girl by the Government has been entirely too much a matter of theory, with little, if any thought of adaptability to the reasonable necessities of the case. Theoretical, too, from the white man's standpoint, without any proper study of Indian nature or adaptation to it.

To properly train a young horse the trainer should know something about horses, the more the better. And then he should also know something of the disposition of that particular animal, that he may wisely adapt his methods. A little horse sense mixed with our theories for the education of the Indian would help matters very greatly. Indian nature must be dealt with and should be dealt with practically, and in the true spirit of Christian charity in order to secure proper and lasting results. Any effort to simply cover up the unchanged Indian nature with something entirely foreign to that nature, must fail in the end.

A little Indian girl came to a Govern-

ment school in Montana. She was attired in a purple velvet dress, made just like a meal sack with two holes for the arms and a third one for the head. This dress was adorned with two thousand Elk teeth, which would sell in open market for from two to ten dollars each, and some of them even more. The market value of this garment was not less than five or six thousand dollars. As a pupil she was required to lay aside her expensive Indian costume and attire herself in the regulation school dress, value two dollars or less. This change of dress does not civilize the girl. Clothe her in garments made according to the most approved fashion plates, of the most modern materials and fashionable patterns, she submits, but feels humiliated. for her Indian nature is unchanged and her ideas of correct dress are in no way modified. Her ideas of civilization are just the same and she is as much Indian as before. Church membership never made a Christian. There must be a change of heart, and such a change as will work a change in the life that will be seen in a thoroughly new idea of what life is and what its true purpose.

This is why all true friends of the Indian insist that Christian methods be employed in the effort to civilize that people. Too much of the education imparted to Indian children fails of desired results because too little has been made of the Gospel of Christ. Attention has been given to the head but not to the heart, where Pagan Indian nature is still the ruling power. It is true that many pupils have gone through the entire course of study, including industrial training at the foremost Indian schools of our land, and returning to their people have gone back to the old life, for the heart had not been touched by the renewing and transforming influence of the Word and Spirit of God. Mere evolution of the head will not elevate and control the life of any one for good.

Without the Bible it is little worth to educate the Indian, or indeed any one else, for nothing short of the life-giving Word can rid Paganism out of the life, just as the sun in the heavens is necessary to banish darkness from this world. Here, however, we meet another difficulty and a very grave one, viz: The Indians' lack of confidence in the white man's word.

Why is it the Indian is naturally so reluctant in accepting the Gospel? He seems to be the exception among the heathen. Why is it? I believe the true answer is to be found in the lamentable fact that he has by sad experience learned to disbelieve the white man's word.

The U. S. Government has made over one thousand treaties with the different tribes of Indians and has violated every one of them. The Indians believe they were never made to be kept, but because this was the easiest way to settle difficulties so that it would now be exceedingly difficult to induce many of the tribes to enter into any kind of a written agreement with the government or indeed any white man. In this state of mind the missionary comes to them at a very great disadvantage. The Indian can accept the white man's plow for he can see all around it and feels safe in doing so. It is not linked with something under cover that may trap him.

The white man's religion is a different matter however, for he can not see through and around it, and what if it might turn out to be another treaty to rob him of his rights and liberties.

This is one of the real difficulties that must be met and overcome before these people are ready to accept the gospel. This difficulty is not so manifest among the stronger and more warlike tribes as as among tne weaker and more peaceably inclined, for the simple reason the former go on the war-path and stand for their treaty rights while the latter are neither able nor inclined to do so. The Indians on the Warmspring reservation have never been at war with the white man. Indeed many of them have served the government as faithful soldiers, but, to

the everlasting shame of our country, they have suffered much more injustice and wrong than those like the Sioux Indians who have repeatedly been at war with the United States authorities.

These people have learned by sad experience to distrust the word and suspicion the motives of every one who is not an Indian. To overcome this difficulty, time, patience and tact are necesary on the missionary's part and above all the renewing power of God's Word and Spirit. Other difficulties may easily be named such as, the "vices of civilization," the evil example of very many government employees in the Indian service, or in short the "white man problem" but these two are sufficient for this paper viz., *ignorance regarding the Indians and dishonesty in dealing with him.*

## *Some Observations and Experiences Among the Warm Spring Indians.*

By Mrs. A. B. Dickie.

THE Warm Springs Reservation consists of a tract of land 40 miles square, containing one million, twenty four thousand acres. There are 767 Indians on the Reservation; 74 of these are Pi Utes, the others are Wascos and Warm Spring. The large majority are Warm Spring, and the language is, almost universally, Warm Spring. The Warm Spring and the Umatilla are almost identical. To each, on this Reservation, the Government has allotted 80 acres of good land or 120 acres of pasture land, and, in addition, each has a tract of good timber. Each man, woman and child has an allotment. There remains much land that is not allotted. The soil is excellent, some of it as fine as any in the State of Oregon. The rainfall is rather light but they grow good crops. The Reservation will, in time, be thrown open for settlement, but not before the Indians are able to take care of themselves and compete with the pale face. The greatest curse to the Indian is the Rum Traffic. The Rum Traffic kills the Indians quicker, debauches them sooner, and brings back their wild and ferocious natures in a more dangerous degree than any other race. There is a fair prospect that the Local Option election in June will settle the liquor question in Crook County, Oregon. The Indians will have a chance to vote, *and they will vote right.*

The Indian is very much like his white brothers and his mind expression is very similar as you will observe. The mode of home life on the Warm Spring Reservation has been changed. I suppose by the Government. from the Tepee, a tent life, to that of a frame dwelling and always for the worse. The Indian was taught to build a house. but in no case how to ventilate or heat the house properly. They heat their houses to suffocation and continually breathe the tainted atmosphere. Then their houses cool off very quickly.

On the other hand, the Tepee has no draft and has excellent ventilation. Then they move the Tepee after sickness or death, and draw fresh soil and cover the place where the Tepee stood. They often change the location of the Tepee, when there is no sickness or death. There has been very little sickness on the Reservation, since the first of last November, the time we arrived here, and in no case did we visit the sick where the illness was contracted in a Tepee.

Many of the women are at the present time, out on the plains and over the Rim Rocks, gathering Luxks, or bread roots. The bread is good and nourishing. Two or three women go together, taking pack-

ponies, and provisions, and cooking utensils, and gather roots all week, returning home on Saturday with their ponies well laden with roots. The roots are put in pits until the time for gathering is past. Then the roots are cleansed and mashed and kneaded into a stiff dough, made into small cakes, or sometimes loaves and then sun-baked. Two days hot sun will do the baking. The Indians do not need to do this for a living, for their land is fruitful, and many of them raise more wheat than they can use. Their wealth is in their herds of ponies and cattle. One Indian, last fall, sold $1800 worth of cattle and his herd was little depleted.

The wealth of the women consists of blankets, shawls, fur rugs, bead work, klick-a-tack—reed baskets—the latter worth from $6.00 to $30.00 each. I saw an Indian woman wear a different shawl for six consecutive Sabbaths, and I learned, afterward, that she was the proud possessor of 12 different kinds and colors of shawls. The blankets are in proportion.

The Christian life of the Indian is very much marked, and is easily seen in their lives. They do not lie, nor steal, nor cheat, nor work on Sabbath. It is under protest, when they are required to work by the authorities over them. The Christian experience of the Indian is some times very pathetic. This is part of the testimony, given by one of our women, at the weekly prayer-meeting in one of the Indian homes:—"Before I was a Christian, when my children or friends would die, I would weep and weep. Now when they die, I pray, and pray, and pray, and am comforted for I look to meet them in the land of the blessed." One old man said "I have been very sick, so sick that I could not pray. Then my wife would pray. When I would get a little better, then I would pray. I believe in all the Bible as God's word and when I am gone I want my family to keep it always in the house, and read it and do what the Bible says." Mrs. O. said:—"All that you Missionaries say is so. The things of earth are not coming up to the Bible truth. We are trying to open our hearts to everything that God says. We must listen to every word of God. It is hard to think that we must lay these bodies down, but we have eternal life. I love the Lord in this home, and the word of God. Some day my tears shall be wiped away, and I shall weep no more. Every one of us here to-day thinks the same; we are all Christians, and we rejoice that we meet together and talk together for we shall meet and talk together in the other land.

One Indian lady we went to see, was very sick, and did not know whether she would recover, said to us before we left, "I want you, if I should die, to take my baby and raise it up in your home." We would have done it too. It was a nice, bright baby. But she recovered, and was at church with her baby and husband. I teach a class of 14 boys, from 8 to 12 years of age every Sabbath. They are bright boys; and when I give them a text they will have it for me the next Sabbath, and are all anxious to repeat the text. I sent for Children's Catechisms for them, and they enjoyed getting those little books more than a Christmas gift, and they study them too. All of them take much delight in studying the Catechism and in repeating Bible verses. I have more hope of the Indian children than I have of the old Indians.

What we need here is Christian teachers in the Government school. We have the children and boys and girls up to the age of 18, for one hour on Sabbath, and one hour at Wednesday evening prayer-meeting. But the week-day teacher has them six and some times seven days in the week, and the Sabbath influence is soon lost, especially when the example is non-christian. The Indian service needs, at present, 50 additional teachers. The Superintendent has been trying to get a teacher for the highest grade, and after six months has

a transfer from Dakota. The salary is, Principal $55.00 per month, for 12 months, with one month vacation. Primary, $50.00; Matron, $45.00; Laundress, $40.00 Some of our people should take the Civil Service examination, and in addition to their teaching, they can do excellent missionary work. We need Christian teachers here in the day school as much as a missionary.

We have a congregation of about 75 members, who meet together to worship, listening to the preaching of the Word. They are attentive and devout listeners, and those who are Christians will sacrifice more of ease and comfort to attend Divine service than perhaps you or I have ever done; we have faithful members who live 8, 10 and 12 miles away, and have no way to come but on their ponies. Every Thursday afternoon, we go out into some of the Indian homes and hold a prayer-meeting. The Christian Indian never refuses to pray or testify. In fact, this is where the line is drawn between the Christian and the non-Christian Indian. They always pray, as they call it, before eating; even the pagan Indians do that, which is more than pagan white people do. The poorest old Indian to whom I give a bowl of soup in my kitchen will not partake of it until she asks a blessing.

When Mr. Dickie went out last fall to the railroad for our goods, and was with the Indian freighters for a week, everywhere, when they sat down to eat, whether in hotel or in way side camp, there was the reverent waiting, and then the request, "You pray," before partaking of any food. At one time when all were seated at the hotel table, the white people began to eat, and Mr. Dickie, coming in last, all the Indians waited for him, and did not begin to eat until the blessing was asked, and the white people had the grace to stop and wait for a minute, also.

So you see we are not among as great heathen as Eastern people are wont to think.

Our freight is drawn 80 miles and costs us 1 cent per pound in summer and 2 cents in winter; we try to get all of our freight in during the summer time.

Sending articles from the East, it is better, when possible, to divide into 3 or 4 pound packages, and send by mail. Uncle Sam makes 4 pounds the maximum weight, 16 cents per pound.

And we have not become lonesome or home sick yet, nor do we expect to be. There is too much to do, and the work is great and urgent and the time is short. Now please let the prayers of every reader of this article go up to the Throne of Grace for the salvation of all the Indians. It will be casting bread upon the waters to be gathered in years that are yet to come.

## *Seik Seikwa.*

By Miss Ella Montgomery, Warm Springs, Oregon.

IN a secluded little nook surrounded by mountains, skirted with rim-rocks, standing alone in the sage brush, as an oasis in the desert, is the little Piyute chapel, where from Sabbath to Sabbath the people gather to listen to the teaching of God's word.

A few rods below the Seik Seikwa creek rushes on in rapid course from its source in the mountains to its terminus. Huge rocks and boulders deck its banks, while in and among and towering above are trees of willow and alder; its bed is covered with tiny pebbles making in all a beautiful and picturesque valley.

Along this creek and on the ridge above are the wigwams of the Piyute Indians. Poverty and squalor mark their

abodes, yet not to the extent of suffering, for though their fare is scant and meager, they have food and clothing for reasonable comfort.

This band is small; I think not more than seventy five in all. Their homes are cheerless and gloomy, but darkest of all is their darkened souls that know not the light of a Saviour's love.

A day in the Piyute camps would doubtless reveal a picture that but few of the readers of the Magazine have ever seen. Leaving the Agency one morning at an early hour, for it is an eight mile ride before we reach either the chapel or the first camp, we came to one of the camps while they were partaking of the noon meal. Seated around the table which was nothing more than an old oil cloth spread on the ground floor of the wigwam, were two men with their wives, and three little children. Both of the women were blind, and one of the men. On the table before them was a plate, a cup, a saucer and a spoon for each. On a pan was biscuit bread that had been baked in a spider over the camp fire. An old cream pitcher, ornamented on the out side and perhaps inside as well with flowers painted with the brush of carelessness and mother earth mixture, contained a little cheap brown sugar. In a tin lard pail in which they had been cooked, were some dried choke cherries. This with coffee constituted their meal. When they had finished eating they moved back and asked that they might hear a lesson from God's book. After reading and prayer we went on our way and in a few minutes stopped at another camp. Here too, dinner was being served. They had company today too, women from some neighboring camps were visiting. This table and dishes were a little cleaner than those before described, but the bill of fare was the same, except they had meat that the others had not. Here again God's book was opened and lessons of His love explained.

About two miles from here is another camp. Here we find the anxious mother, watching by the bedside of her sick boy. The unbidden guest—disease—has laid hold of the little one, and his strength is fast waning. As we talk to him of the Saviour's love for little children, he listens to our words, but with one eye he watches his parents face. The chains of superstition and doubt have been wound even around his young heart, and while he listens to us with one ear he must show deference to his parents with the other.

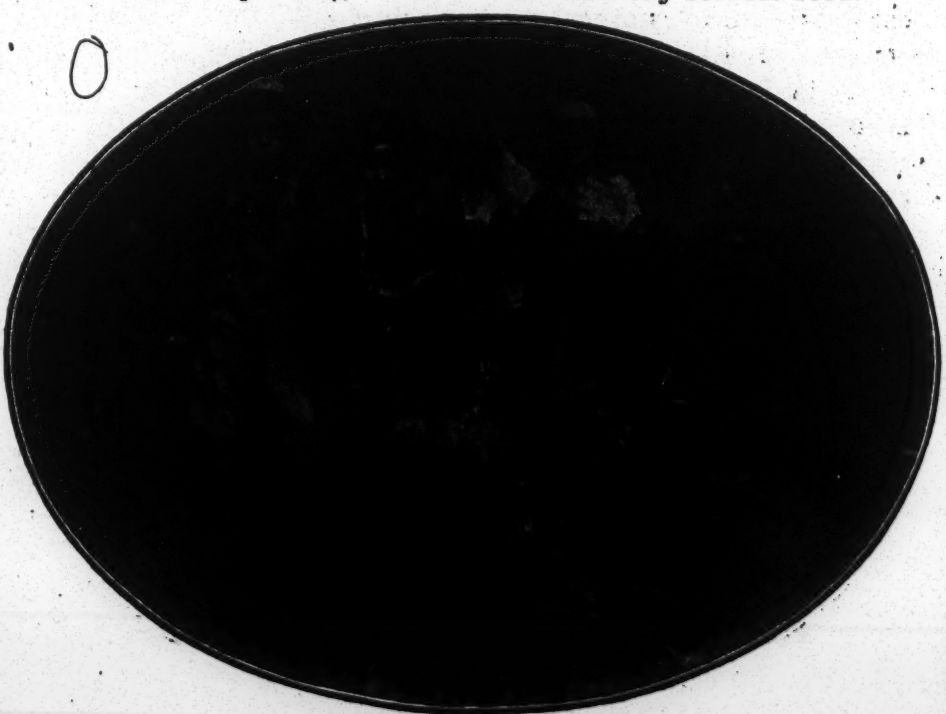
Oh the chains that bind these poor ignorant people to their idols of superstition. This I believe is one of the greatest difficulties we have to meet in the work in all parts of the reservation. We are here in the fore front of this division of the work as the Lord's ambassadors to bear to this ignorant and helpless people the messages he has for them. As we go forth to the conflict the Sword of the Spirit is the only weapon and the power of the Spirit the only strength that can meet and overcome the ramparts of the evil one in their hearts and lives.

# *Some Impressions and Observations Connected with the Work among the Indians at Tama, Iowa.*

By Mrs. Matilda R. Smith.

WHEN one is riding on the train through this most beautiful section of Tama County, Iowa River valley, he will think surely this is one of the garden spots of Iowa. The woods, the fields of grain, the river, the bracing climate and the fine sunsets make it seem to be a truly well favored land. As he nears Tama he will see strange little structures looking for all the world like a straw stack, or maybe a little one-room house. It does not take long to show one that these little structures are houses, especially when the little Indian children are seen running about. These people are a remnant of the once powerful Algonquin nation and are about the most primitive of any of the remaining Indian tribes today.

I used to clothe them in all the poetry and glamour of Cooper and some of the other writers. But after spending nearly 18 months among them, seeing how they live the poetry and romance are all gone. I always thought of the Indian as being a stoical, sullen creature who never laughed or smiled. That is another wrong impression. They are very humorous and have a keen appreciation of fun and are much given to joking. I wish all who think the same thing could be here at the mission in the evening and see the boys and men coming in. Before classses begin we have worship with them. They are very quiet and respectful while we are doing this. Then for about an hour and a half or two hours is a busy time. There are classes everywhere, even the laundry and kitchen are frequently called into use. There are 1st, 2nd, 3rd and 4th Reader classes in session at once. Sometimes there will come a boy with his book under his arm, slipping in from another class that has gotten through, "Not enough school." Of course he is always welcomed. Some of them are developing a great deal of ambition and we can see quite an improvement in the past year. They are very attentive when we give any religious instruction and that encourages us greatly. We are hoping to have some kind of a Sabbath day service soon.



A GROUP OF YOUNG INDIAN HOPEFULS,

I wish I might describe to you the three young men and their families who come so often of evenings. First here will come Ke-wa-nu-she with his bashful little wife and baby. He is never satisfied with less than an hour's lesson, is always bringing up some word like "dilapidated" "particular" etc. to have pronounced and explained. Fancy, if you can, tying your mind down for a whole evening explaining such words as "much," "such," "are," "as," "unless" and so many little words. Just try to explain it to your self and see if it is not a mental strain, especially to another who does not understand our language.

Oh, yes, I want to tell about the other two families. Next will come Earl Morgan, his wife and dear little baby. I wish you might see this cunning little brown baby. The little mother came up the other day with the baby dressed in a long white dress trimmed with lace and beading with white ribbon, and under the thin white dress was an old soiled plaid shawl! She wanted its picture taken but the little thing could not stay awake, so the disappointed mother took her home. Earl, the father, is a bright nice looking boy, and it is no uncommon sight to see him come in carrying the baby. The other young family are John Young Bear, his wife Ko-ta-ta and their little two year old girl. She is the brightest little tot and you cannot imagine a greater contrast than this child and our little fair haired Eleanor. Our girlie enjoys a ride perched upon the back of an Indian woman just as much as one of her own babies would.

He Didn't Want His Picture Taken.

One morning last week just at six o'clock we saw the old chief's wife and little grand-daughter coming. The poor old woman was crying. She had a sorrowful tale to tell. A grand-daughter whom she had loved and cared for from her infancy had run off with another woman's husband, and another woman had left her husband and gone with another man. The poor old woman and little girl had walked over the hills all night hunting for the erring girl. We could only sit down and cry with her; we knew the girl, and she was a sweet modest appearing girl too, and the apple of her grandmother's eye. It was a good opportunity to show her where we turned in trouble, so we all knelt and prayed for her and all of them. She seemed to appreciate our sympathy and after asking her to rest awhile and eat a warm breakfast Mr. Smith hitched up the ponies and Miss Holstead took the old woman around hunting the girl. She was found later on in the day but the old grandmother feels she has lost her one sweet grandchild. The next day our hearts went out to a family that lost a little daughter three years old. She had been sick for some weeks.

All these things give us opportunities to tell them of the "One who dries the mourner's tear." Some of them seem to comprehend a part of what we say, Others, when we say "Do you know Jesus?" will shake their heads. Personally I can say that I never ran up against a darker, blacker wall of ignorance in the slums of Chicago than here among this Indian people. Yet with all

their ignorance, drunkenness and gambling, there is something so lovable about them, and a great fascination about the work. This Indian reservation is the dark blot on this beautiful landscape. Some times we hear the drums beating all day and nearly all night when they are having dances. People ask if we are not afraid of them, and we laugh and say no. It is impossible to give any idea of what we do. One has to be here and see the need and the work before they can judge or ever suggest anything. So friends when you are praying for the needy ones in this world don't forget the work and workers at Tama, Iowa.

# *Laying of the Corner-Stone*

## *Of the American Mission College for Girls, Cairo Egypt, February 25th 1908.*

By Ella O. Kyle.

Note.—The following letter was unavoidably omitted from May Magazine for want of space. Our readers may have already read of this interesting event in church papers but we think it due the occasion and all it represents for our church to produce it here. Miss Kyle and her co-laborers have done a marvelous work in Egypt in behalf of its young women, for which the church should be grateful.—Eds.

WE have been silent for a long time in reporting progress on the buildings for the College for Girls, in Cairo, Egypt. Probably many of our readers have thought the buildings were erected and work was being carried on in them.

The site for the college was purchased more than four years ago, and we had hoped to have the buildings well on to completion long ere this. The only reason for delay has been that the funds in hand were not sufficient to justify beginning. We spent the greater part of the past two years looking for another site, farther out of the city and cheaper in price, with the intention of selling our present lot, which has almost quadrupled itself in value, but to no avail, as no suitable place could be found. About a year ago a financial crisis came on, which clogged and stopped all kinds

MISS ELLA O. KYLE.

of enterprise, hence no transferring of land. We decided at last to retain the lot of our first choice, and proceed to build. Work of excavating for foundations was begun in January.

Rev. M. G. Kyle, D. D., of Philadelphia, being present with us for a few weeks, we thought it a very opportune

time to have the corner-stone laid before his return to America. We appointed February 25 for that occasion. Invitations were sent out to friends in Egypt, especially in Cairo, to be present. The contractor erected a large tent on the grounds which seated over four hundred people and many more stood outside. This was a day long looked forward to, and a time of real soul rejoicing. Those of our distinguished guests who sat on the raised platform at one side of the tent were: Hon. L. M. Iddings, Consul General U. S. A. and his secretary; Artin Pasha, formerly head of the ministry of education in Egypt; his excellency, Mahmoud Sidky Pasha, governor of Cairo and the different speakers.

*Rev. S. C. Ewing D. D., our senior missionary conducted the program of exercises, which was opened by an anthem by the choir, then prayer by Dr. Ewing followed by another anthem. A poem of welcome, composed by Mr. Makhail Mansour, once a student of the great Mohammedan University in Cairo, was read. A very interesting address was given by Dr. Nimr, a leading Arabic journalist in Cairo, in which he said:

"There is a great need for a College for Girls in Egypt, just such a one as we have come to witness the laying of its corner-stone to-day. There are 6,000,000 women and girls in Egypt, and only 20,000 girls are in school. Of these 11,000 are Egyptians and the remaining 9,000 are foreigners. Of every 1,000 Egyptian girls only two are in school; 300 of the 11,000, are in high schools, the rest in elementary schools. None of these schools are of so high a standard as this proposed College for girls. It is evident that such a school is needed and it will be a great blessing to Egypt. We ought to take an interest in these schools and help them with our money and send our children to them. Especially when we remember that during the past fifty years the government has changed many times. Those who began these schools are now old men, yet the aim of the schools has remained the same,—having no aim but the most honorable one—that of serving Egypt and its people. Therefore we beg of the people to give them their hearty support. On behalf of those present, I thank the mission for what it has done, and ask God's blessing on this school that is being established for the good of Egypt."

Next was an address by Prof. R. S. McClenahan, of Assiut College, who brought greetings from the 1,100 students in Assiut.

Mr. Ekhnookh Fanos, a leading Egyptian lawyer, was the next speaker. He said: "Woman is spoken of as the 'weaker vessel' in reference to bodily strength, yet woman is stronger than man in her influence in the home and society." He spoke of the great difference in the state of woman in Egypt now, in comparison with what it was forty years ago. Also spoke in highest terms of the education of girls in our schools and thanked the missionaries, dead and living, for what they have done and are doing for Egypt, and asked the Egyptians to give their most liberal support to their schools.

Rev. Andrew Watson, D. D., gave a statement of the proposed college, describing the whole plant, which consists of three buildings, namely, a college building containing thirty class-rooms and library, a dormitory building containing forty-five rooms including a hospital wing, having three rooms for convalescents. This building will accommodate two hundred boarders. The Dales Memorial Chapel, seating six hundred people, will be the fifth church under the care of the mission in Cairo. Dr. Watson also gave a financial statement in which he said that at the present time there were only enough funds to put up half of the dormitory building. It will require at least $60,000 for the erection of this building, as building

* Since deceased.

material is exceedingly high in price in Egypt. Our desire is to complete this building and remove to it. But the purpose of the college can never be fully carried out in this one building, as so many of the rooms will have to be used for class rooms, and in that case the number of boarders would have to be fewer. Dr. Watson thanked the Egyptian friends who have contributed the sum of $4,000 toward the buildings and hoped they would help us more.

Next was an address by Mahmoud Sidky Pasha, governor of Cairo. He is a Mohammedan, and perhaps his testimony to the good work of the mission goes further than any other. He spoke of the great need for educating the girls. If we do not educate them we are unjust to them, and cannot compare them with the women of other nations.

Gindy Bey Ibrahim, editor of an Arabic journal called "Our Country," spoke enthusiastically of the precious treasure that has long been hidden in the land of Egypt. Now it is being discovered and a College for Girls is being established. He hopes this institution will be the means of bringing back to Egypt its former glory.

Dr. Kyle gave a short address, spoke of the ancient Egyptians being leaders in learning, that it gave him great pleasure to lay the corner-stone of this new college building, and that it should be founded on three pillars: Training and broadening the mind, morality and the forming of character, righteousness and the fear of God. Then Dr. Kyle proceeded to the laying of the corner-stone. Mr. Skynder, the architect, presented the mission with a silver trowel and gavel, having the name of the college engraved on them and with this trowel the corner-stone was adjusted.

Rev. Wm. Harvey, D. D., offered the closing prayer. It was a memorable day in our mission, the founding of the first College for Girls in Egypt. We "there erected our Mispah and praised the Lord." With the College for Young Men in Assuit, and this one for girls in Cairo, we are better equipped for training workers, and we can reach a more influential class than we have ever done in the past.

The Girls' Boarding School, in Cairo, of which this college is an outgrowth, has had a wonderful part in the evangelization of Egypt's women and girls. From the time it began as a day school, over fifty years ago, up to the present time, there have been over 3,000 girls enrolled, and a fair proportion of these have been Mohammedans. In the past ten years 120 teachers have gone out from the school, and have engaged in Christian work.

The cost to the home church the past year was only $700. We have enrolled at the present time in the school 307 girls, and 96 of them are boarders. Last year we had over fifty Mohammedan girls, and 24 of them were boarders. We can give testimony to the fact that girls who have been educated in the school have gone out sincere Christians in heart, word and deed. Many of the wealthy girls, after having left school, have at different times sent contributions for the carrying on of the Lord's work.

This college will give an all-round education, and distinctly religious, fitting and qualifying its students for any sphere in life. We have every reason to believe that it will have the most hearty support of the people, and will be largely, if not altogether, self-supporting. We do not intend it to be a burden added to the home Church. Dear friends, we look to the home Church to help us in the erection of these most needy buildings, and now as our beloved Church is making its Semi-Centennial offering, we beg and hope that you will remember the American Mission College for Girls, Cairo, Egypt, and cheer our waiting hearts with a fair proportion of your gifts.

# *Some Changes in Thirty Years.*

By Elizabeth McCahon, Sialkot, India.

MISS ELIZABETH McCAHON,
of India.

MISS JENNIE McCAHON,
Bible Reader at Knoxville College
for twenty years.

Miss Elizabeth McCahon is now one of the oldest in the mission field and able to do her work as a good missionary.—Eds.

THIRTY-TWO years ago when Miss C. E. Wilson and I arrived in our Panjab Mission field there were but two single lady missionaries to greet us: Miss E. G. Gordon and Miss Eliza Calboun, now Mrs. Carleton. Besides these there were three families living in two stations, Sialkot and Gujranwala.

This time, a few weeks after I arrived I was greeted at our Annual Meeting by thirty-two lady workers representing twelve different stations, and twenty-one men besides two short term teachers. Quite a number of married ladies with their children were also present, making in all a company of over seventy persons. (*See group of missionaries in May Magazine.—Eds.*)

However it is more particularly the changes in our Native Christians that I noticed, a few of which I will mention. In those, my first days, there were very few who could even read, besides the mission workers, and the workers were just a handful, living for the most part on the Mission Compounds. Now we have some readers out side the force of workers, and nearly all the Christians, workers and others live in the cities or villages. It was almost impossible in those days to get a house outside the Compounds for a Christian to live in, and there were numbers of families squatting in the Compounds clamoring to be kept from (to them) the inexhaustible Mission Treasury. Happily, this idea has been uprooted for the most part practically it is a thing of the past.

Of course the number of professing Christians has greatly increased, but these statistics can be looked up by any one interested in it. I cannot give the numbers at present, but it was interesting as well as encouraging recently to see the representative men of two mission districts in a Conference in Pasrur, whom, I suppose, numbered more than were in the entire field in 1875. And they were nearly all village men.

In those early days it was the custom to take up a collection on Communion Sabbaths (only twice a year) and besides what the Foreign Missionaries contributed there was very little given. Even the mission workers who received a salary did not all contribute, and not one of them I think was a tithe payer.

Now a collection is a regular part of the service and the people contribute; those who have money give that while those who do not, give in grain, flour,

or whatever they receive as their wages. There are numbers of tithe payers not only among the salaried workers, but the villagers, as well. While the number of self-supporting congregations and centers, are slowly, but steadily, increasing.

The singing then was anything but inspiring. We had no good metrical version of the Psalms and these were sung to western tunes that only a few of the Christians could even follow.

Now for years we have had our own metrical version in Urdu to be sung to western tunes and a partial version in Panjabi, sung to Panjabi tunes and the past few years both of these have been revised and a new edition made of the former while an entire version of the Panjabi tongue has been made and is now nearly through the press, with the music attached. The people, old and young, literate and illiterate, sing these heartily, and they can make music of them too.

It used to excite mirth for any one to use the Panjabi tongue in a meeting. Now even the educated ones frequently use it and the ministers sometimes preach in that tongue, especially in the village services.

The difference in our prayer meetings is a very decided one. Only those who could use the Urdu language attempted to lead in prayer and the prayers were for the most part rather stereotyped and formal. Now even the uneducated men, women, and children too, pray in their own Panjabi and pray what we call heart prayers.

Another noticeable change is in regard to the education of their children, especially the girls. They were not willing to let us teach them when every thing was free. Now many of them want the girls taught and often bring them to us even when they have to pay fees for them. There is much room for growth yet however as some—many even, cling to their old prejudice in this matter. In marriage customs too, there has been considerable advancement made in the age at which they marry their children, and also in contracting marriages with the heathen. Here again there is great need for further development. Many other points could be mentioned, but these are the things that have attracted my attention the most since my return last fall.

May the next thirty years bring more and greater changes but the recorder will likely be some one else.

Dear Editors—

What a change has taken place here since I began to write this letter for your Magazine. We are just benumbed since the sudden illness and death of Susie Young and cannot realize it though near her here through it all, and saw her after her sweet spirit had gone into another world. Those who were not here during her illness, cannot realize she has left us.

For her we can have no regrets for we know that her joy is full. How difficult to arrange for her place here, when workers are so scarce. This was only done by vacating another place—the Sialkot District of their only worker that was in it for the woman; may this Providence appeal to us each one.

Yours sincerely

E. McCahon.

# Foreign News Budget.

## *Story of the Ring on the Middle Finger.*

Dear Friends:—

I am sure you have often heard about the customs and dress of the people of India, and how strange and curious they are to us. But I want to tell you something about them too. Perhaps there may be something new in what I have to tell.

One is always interested in seeing the women's jewelry. They sometimes wear about a dozen rings in each ear. Many of the women's ears are stretched all out of shape, and the lobes are torn by the weight of the ear-rings. Then they wear rings in their noses, and jewelry on their foreheads and in their hair; rings on their fingers and toes; necklaces, bracelets, and many wear anklets. Some are just loaded down with jewelry. They wear it wherever they can find a place for it. Of course all this makes them very curious to us. But not more so than the lack of it on us is curious to them. Almost everywhere we go the women ask us why we do not wear rings in our ears and noses, and jewelry in our hair. The answer to this question usually is, that God made us this way, and we do not wish to disfigure His handiwork.

When I first went to the village I wore a ring on my middle finger. Many times the women asked why I did it. When we asked if they never did it they said "No" but would not tell us why. Sometimes when a women asked the question, another would say, "never mind, it is all right for them to do that—everything is forgiven them." We asked many times why they do not wear a ring on the middle finger; but could not find out till one day in camp, a number of women came to our tent. They began to ask the usual question about why we do not wear the jewelry that they do, so Miss Hill asked them why they do not wear a ring on their middle finger. "Oh" they said "that is a great sin." Then they went on to tell the following story: "One day when God was talking to Moses, He told Moses to have a ring made for the people to wear on their middle fingers; so that if when they were traveling if ever they were in need, they would have this ring which would tide them over for at least a day and a night. The people according to this command wore a ring on the middle finger. Soon the middle finger became vain, and said to the other fingers, "I am very much better than you, I am taller and finer looking, I wear a ring." Then on account of this pride God told Moses that the people must not wear a ring on the middle finger any more. So the people of this country do not wear a ring on the middle finger for they consider it a great sin.

Lena S. Brotherston,
Sangla Hill, Punjab.

---

### Gujranwala.

For some time Gujranwala missionaries, as well as the pastor and several dear native helpers, have been looking forward with keen anticipations of pleasure and no little anxiety, to the Sabbath School and Christian Endeavor Conventions soon to meet in our station.

When we met together, such questions as the probability of our being able to hire 200 bedsteads or, at the present famine prices, produce two palatable meals of native food at the rather reasonable rate of 8 cents a day, might have been heard discussed.

The great event has come and gone and we think the Conventions were a success. About 30 foreigners were in attendance, some of whom were only present part of the time.

I do not know the number of the Sabbath School delegates, but there were 210 Indian Christian Endeavorers enrolled, representing the various Christian Endeavor societies of the Punjab, and four different missions. The addresses and papers were helpful and a true spirit of devotion seemed to prevail in all the meetings.

The business like manner with which

the Indian brethern took part in the discussions or business sessions, was very pleasing to us who are getting to be older missionaries and who remember a time when it was not so. Sincerely.

M. E. Logan.

---

Mrs. Chambers, of Khangah Dogran, writes:

It has been a long time since you have had a message from Martinpur; and it is because I want to ask you to remember your brothers and sisters there, very definitely in prayer that I send you one now.

Martinpur, you remember, is the first Christian village of our Mission—land having been secured for a number of Christians through efforts of Dr. Martin. For the Christians, who have come from the low caste and have been the slaves of the Hindoo and Mohammedan farmers, to become land owners too, has established a new order of things and given them a new independence and respectability among their proud neighbors.

As we have camped through the district surrounding Martinpur and visited the different villages, we have noticed with pleasure the progress of our Christian sisters, in education, and in general appearance and improvement over the Hindoo and Mohammedan women.

God has been good to the people of Martinpur and has blessed them very much in their worldly affairs; but we have been grieved lately to know that they have not been so ready to accept the spiritual blessings He has for them. Since the death of their strongest elder, and the illness and resignation of their pastor, they have grown very careless, and those with less principle began to take upper hand and the consequence was that worldliness increased, and, unless the missionary found it out, sin often went unrebuked. When left to themselves the mid-week prayer meeting was discontinued; the Sabbath School had a membership of forty or fifty (when it should have been five hundred) the Christian Endeavor Society dwindled down to two or three; and the Women's Missionary Society, in spite of endeavors by the school mistress to hold meetings, was finally given up.

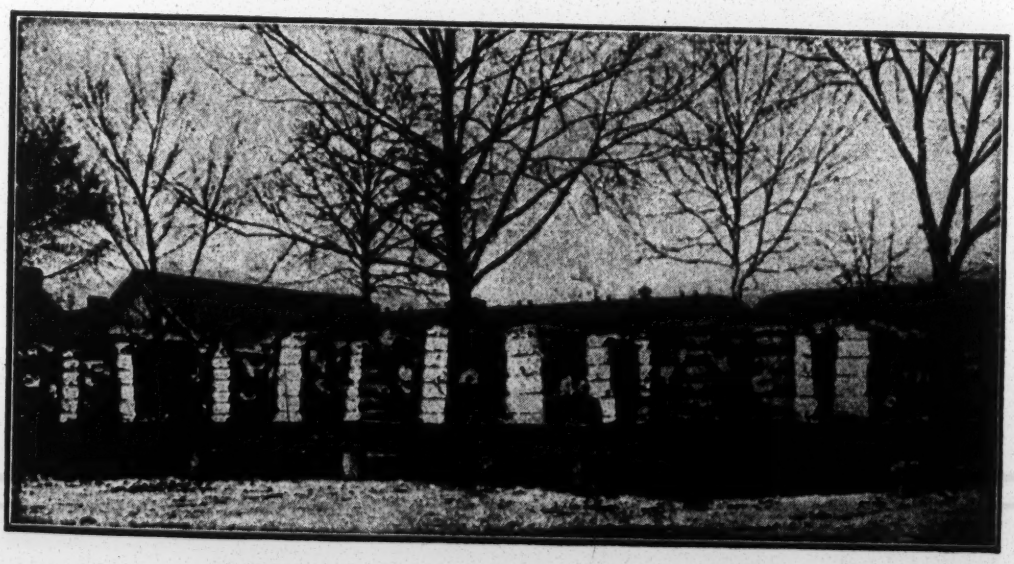
It was for these reasons and because of the impossibilities of missionaries keeping in close touch from the distance of their station, that it was deemed wise to build a little bungalow, two roomed, at Martinpur, in which they might spend part of the year and so be present to help them in whatever way necessary. Because they are a large company of Christians when compared with the little groups scattered here and there over the district, is all the more reason why they should have very much of our help and care.

There is a bright side too, and it is in this: that a number of these brothers and sisters regret the state into which their village has come, and earnestly desire a pastor, whom we trust the Lord will soon send them.

Will you not join with us in prayer for them, asking that such a pastor be sent, whom the Lord can use mightily in the upbuilding and cleansing of His church. That our Father may send reviving, that truly righteousness may be exalted in that village, that the elders and leaders may become strong, spiritual men, that because these are His own people, God will make them to be True Lights to lighten that great dark district around them.

A SOUTHERN COTTON FIELD.

CARRYING THE COTTON TO THE COTTON GIN.



BALES OF COTTON READY FOR SHIPMENT.

PROF. PETER CLOUD AND FAMILY.

# Our Work Among the Freedmen.

## Prof. P. C. Cloud.

### The First Fruit of the Freedmen's Work at Knoxville, Tenn.

A good and useful man passed from the scenes of this life on the 25th of January, at Midway, Alabama. He was one of the pioneer missionaries in Alabama, under the Board of Freedmen's Mission of the United Presbyterian church.

Prof. Cloud was over fifty years of age.

Was born and spent his boyhood days in Wytheville, Va. He received his common school education in his home town and entered Knoxville College the fall of 1879, from which he graduated in 1887. In September of the same year he received an appointment from the Board of Freedmen's Missions to Miller's Ferry then known as Prairie Bluff station. He was the second missionary appointed to this station—Miss Henrietta Mason having preceeded him three years. He took up the work where she left off. Under him the work grew and prospered.

In 1895 he left Miller's Ferry and took up the work at Summerfield, Dallas county, where he continued for more than four years. From there he went to Knoxville, Tenn, and was for some time connected with the Knoxville College farm. Three years ago he was appointed back to Alabama and succeeded T. R. Robinson at Midway, Wilcox county, Ala., where he continued to work till the Master called him to rest.

Prof. Cloud was a conscientious, hard-working, devoted missionary. He was a deeply pious, active and uncompromising Christian. The training he received at Knoxville College was deeply impressed upon his soul. He never departed from it. His unflinching tenacity and love of Christian truth such as so thoroughly impressed him at Knoxville College, for it was there he received the sum of his religious training—eminently fitted him for a pioneer missionary to his people.

He was loyal first to his Heavenly Master and secondly to his church. His heart was in the work and if at times he appeared a little pessimistic it was due to his intense interest and great desire to see the condition of his race bettered. He is gone; his work is done and he has left the world better for having lived in it. He was an active worker and identified himself with all enterprises that promised helpfulness to the cause of Christ. In him we have lost a good worker and a strong man. We bow in humble submission to Him that doeth all things well. Who so good and strong will take his place? Let us pray the Lord of the harvest that he send more laborers into the harvest, and that his mantle may fall on a worthy man.

### De Shapfol.

De massa ob de sheepfol,'
Dat guards de sheepfol bin,
Look out in de gloomerin' meadows,
Wha'r de long night rain begin—
So he cal to de hirelin' shepa'd,
"My sheep, is dey all come in?"

Oh den says de hirelin' shepa'd:
"Dey's some, dey's black an' thin,
And some. dey's po' ol' wedda's;
But de res' day's all brung in."

Den de massa ob de sheepfol,'
Dat guards de sheepfol' bin,
Goes down in de gloomerin' meadows,
Wha'r de long night rain begin—
So he le' down de ba's ob de sheepfol'
Callin' sof', "Come in! come in!"

Den up t'ro de gloomerin' meadows,
T'ro de col' night rain and win'
And up t'ro de gloomerin' rain-paf,
Wha'r de sleet fa' pie'cin' thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.

—*Sarah Pratt McLean Green.*

# The Need of the Church to Stand True to the Freedmen.

By Rev. J. B. Work, D. D., Asheville, N. C.

IT may be thought that after forty years of freedom, with what has been done by public and mission schools and by the colored churches, the need in the South may not be so great as it once was, and that the colored people may soon be left to work out their own destiny. True, less than one half of our nine millions of Negroes are illiterate, and nearly one third are church members. They are said to own land equal in area to Great Britain. The Southern states have taxed themselves heavily for the support of their schools. Altogether their progress has been almost without a parallel.

Several considerations indicate that the present is a critical time in the history of the American Negro. The old danger of religion without intellegence is still pending, the new peril of intellegence without religion is imminent. Despair of political rights and the indifference of Christian neighbors tend to breed a reckless fatalism. From being the most docible of all peoples there is a possibility of the negro becoming the most refractory. The time of emergence from old conditions is always freighted with the prophecies of good and evil. The Negro stands at the mouth of his cave to answer the question, shall it be up hill or down?

All things considered, there is perhaps no more destitute field than our own Cotton Belt. In this great zone of darkness our Church has partially occupied one county. There are four hundred others. Some of these have been partly reached by other denominations. Many of these have not been touched. So far, our work has been largely preliminary. We have been getting ready to cross over. We have redezvoued in Virginia, North Carolina and Tennessee. The land to be occupied is the Black Belt.

Booker Washington is the disciple of General Armstrong. With consummate strategy, he carried the war into Africa.

Tuskegee is a light that shineth in a dark place. So is Wilcox county in that same state of Alabama. If we had the teachers and the money we could have sites for many schools like Miller's Ferry and Arlington and Canton Bend donated by plantation owners. What we want is to dot the gulf states with small schools that will carry thrift, intelligence and pure religion to the colored people where they live. We want to make these people farmers, landowners, Godfearing citizens. They are a thousand times better off in the country than in the city. It is greatly better to take the light to them in their own homes than to call them away to distant cities for an education that too often renders them averse to association with their old neighbors. Even if it were best that they should be educated away from home, only an infinitesimal number of that vast swarm could avail themselves of the privilege. We now have institutions fully equipped to prepare teachers and preachers. What we want is a *forward move* on the Black Belt

There are one hundred and forty thousand negro children of school age not in school at all. A vast multitude are in schools that are scarcely better than none, with their short terms and unfit teachers. Many Sabbath schools are unspeakably inefficient. While great progress has been made in this respect there are yet very many teachers and preachers who are ignorant and immoral. The poverty, sickness, sadness, the ignorance, the superstition, the helpless-

ness, the very unthinking gayety of the Black Belt, all these are pitiable beyond words, beyond imagination, beyond phantasy.

The negro is losing friends in the North. Many are as steadfast as ever, a few are newly enlisted, but many are losing interest and some are losing heart. The younger generation in the north is disposed to accept the testimony of the lecturers and newspapers that boldly allege the inherent and incurable inferiority of the African. In an age that defies success and worships at the shrine of the material, it is easy to forget the exhortation—"Ye then that are strong ought to bear the infirmities of the weak."

There is need of a revival of interest in the work of regenerating the negro. He is helping himself, he therefore deserves the help of every man who loves his country and his God. Another forty years will perhaps determine the status of the colored people in this land. Shall they help or shall they hurt us? Shall they be lifted up or shall they drag us down? Shall they be happy or miserable? Shall they live or shall they die?

## *Some Products of Our Churches and Schools.*

By Mrs. Tillie Johnson, Miller's Ferry, Ala.

MRS. TILLIE JOHNSON,
Miller's Ferry, Ala.

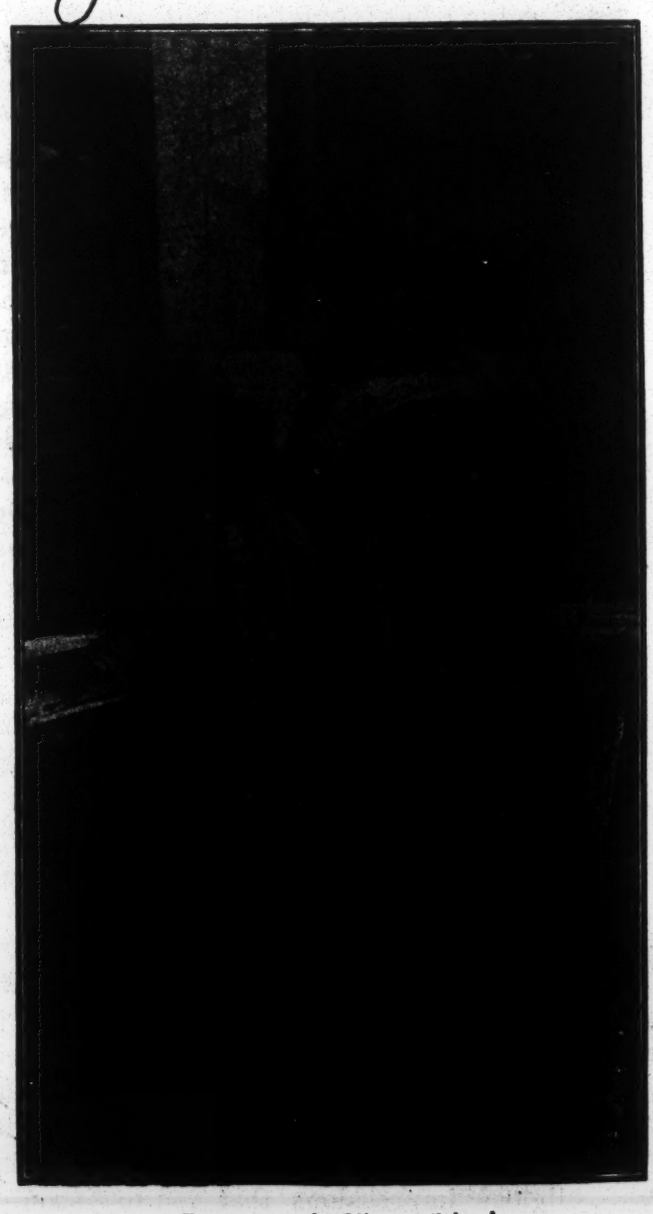
WHEN in 1863 the United Presbyterian mission was begun in Nashville, among the first students was George Moore, son of a United Presbyterian elder, probably the first. Here George, who was by no means a model, received such religious impressions that led to his conversion and influenced the whole course of his life. In the Rev. Dr. Geo. W. Moore, one of the secretaries of the American Missionary Association under the Congregational church, is found one of the finest specimens of Christian manhood. As we listened to his earnest, soul-stirring words at the Knoxville College Bible school one summer, as he urged his hearers to take higher ground in the Christian life, we felt that the mantle of the sainted McKee had fallen on this consecrated worker and that he was truly a precious trophy of those early missionary efforts.

In the early days of the history of Knoxville College a young man from near Wytheville, Va., came to the school and asked the president if he could give him work by which he might make his board and tuition, stating that he had only 50 cents in his pocket. By some means he had heard of this institution where he might satisfy his mind and soul hunger for better things than were possible in his crude surroundings. Entering the lower grades, he plodded on year by year, always faithful, always obliging, ever ready to do not only his regular work, but extra jobs as well, he soon won the respect and esteem of his teachers and all began to look on honest

Peter Cloud as a most hopeful product of Freedmen's missions. And such he proved to be. After his graduation he was placed in charge of the mission at Miller's Ferry, Ala., then entering upon its fourth year. Through his efforts the school was moved out of the old log cabin church in which it was first begun, into a two-room frame building. Aided by the awakening people, almost yearly additions were made until a chapel and four class-rooms were the result. His instruction among the children in the day, and the older ones in the night school, his earnest efforts in the Sabbath School, his deep anxiety to see his people improve, his life of integrity bore fruit in the changing of the community from one among the most degraded in the Black Belt to one whose thirst for education was evidenced by the changed enrollment from 30 to over 300 in day school, with a still larger number in the Sabbath school. His labors in Summerfield, and at Midway where his last earthly service was rendered, were characterized by the same spirit. (*See Picture Peter Cloud.*)

"Jake" Cook, a ragamuffin of Athens, Tenn., spending most of his time on the streets uncared-for and seemingly caring for nothing, heard of a school at Knoxville where a colored boy might be trained "to do something and be some body." On entering the school a new life was opened up to him; he had no idea before this of a Christian home. But as he bowed in worship in the dining room, morning and evening, and listened to the earnest words of teachers, he resolved not only to be a true man himself but to devote his life to saving his race. After completing his college and Seminary course he went back, like one of old, to his own home town to tell what great things, the Lord, through Christian education, had done for him. And here the Rev. J. L. Cook, the first colored United Presbyterian minister taught and preached the power of Christ to save, with such fervor that every Sabbath a large part of his audience was composed of white people, many of whom would tell with pleasure of the change wrought in Mr. Cook through godly teaching.

The following curious incident occurred while Mr. Cook was working in the Athens mission: while the late Rev. J. L. Cook was sitting on his porch, a white woman approached him, and after



Enroute to the Mission School.

some conversation made herself known as the former owner of Mr. Cook's mother. She told of her need and asked that she might have any old dresses which Mrs. Cook had not intended to use. It is needless to say that she received more than she asked.

In the fall of 1893 Virginia Williams entered the Miller's Ferry mission, wearing a blue check "homespun" and a very cheap pair of shoes. She had no trouble selecting her Sabbath dress as she had only one other, a brown check, also "homespun." She boarded herself at a neighbors about 2 miles from the mission, having for her weekly rations a peck of meal, half a gallon of sorghum and half a pound of meat. She would often sew up her worn-out shoes in the morning and find them all pulled apart before her return home in the evening. Many a rainy winter's day she waded through water over her shoe tops to get to school.

Two years later when the boarding department opened she did the cooking for 40 or more for her board, and during the vacations worked on the farm sometimes until Christmas, helping her parents and trying to buy only such clothing as was absolutely necessary. One year her father gave her a patch on which she made a bale of cotton, hoping to be able to pay her board and thus give more time to her studies, as she was now entering the normal department. Her disappointment was indeed bitter when the landlord took her bale and placed on her father's account. Shortly after this her father was brutally murdered.

Completing her School course at Miller's Ferry, Virginia went to Knoxville College, cooking in the McDill home for her board, and working out in the city during the vacation to earn money for clothes, books, etc. When she reached Knoxville College she did not have 2 cents to write back to her old mother. It is needless to say that when Virginia finished at Knoxville, positions were waiting for her in the southern mission fields. At Arlington and later on at her old school, Miller's Ferry, she has been faithfully working, her life an inspiration to many a poor girl, struggling for an education.

These are only a few instances. Hundreds of young men and women today have come up from the depths, entered our school, ignorant, uncouth, and have come out polished shafts in the Master's quiver—all uniting in one emphatic testimony to the blessings that have come into their lives through the churches and schools established by the Freedmen's Board.

Dr. J. B. Work formerly in charge of theology at Knoxville testifies: "After several years of observation, I can say that our finished product has justified the capital and effort invested as thoroughly as that of any other schools that have come under my notice. The proportion of our students engaged in distinctively Christian service is very large. They are leavening the South; I believe that Wilcox County, Ala., is the whitest spot in the Black Belt. Much of our sowing is being garnered by other churches; there are none of the colored denominations that are not benefited by our schools and churches.

Dr. McKirahan, principal of Norfolk Mission College, writes as follows: One result is a higher degree of morality. In the last five years we have lost but one girl through going astray. Before that we lost annually half dozen or more among 500 girls. Taking into account their temptations, and the low standard of morality from among which they come, the change speaks volumes for the purity of the race, eventually. Another result is the influence of the hundreds of young men and women who go out from our institutions, thoroughly Christianized, into communities where ignorance and immorality are no bar to society and church relationship, and who labor unceasingly for a higher standard of morals, a closer conformity to the Bible

requirements for church fellowship. They labor not alone in the schoolroom, but in the home, and in the church. They truly do heroic missionary work. The majority of our graduates are United Presbyterian in principle, even of those who are in the ministry of other churches. I talked with a young minister of the Methodist denomination, a few days ago, a graduate of our institution, and he is a United Presbyterian in doctrine, as thoroughly grounded as many of the ministers in our own church.

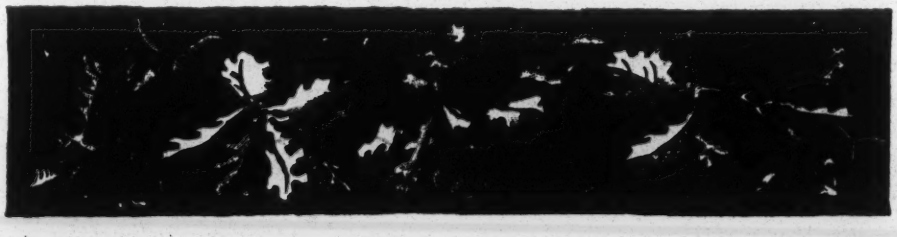
Dr. Jas. M. Moore, formerly principal of Chase City, Va., now in charge of the Theological department of Knoxville College says: I believe no work carried on by the church in any mission field has brought in more satisfactory returns. I have labored in the Home mission field and in the Freedmen, and I do not hesitate to say that the response from the Southern field is the more gratifying.

It has, within the limit of my own observation, changed whole families from worthless members of the community to earnest, refined and successful Christian workers. But for the work of the United Presbyterian Church hundreds of colored school children in the South would be without competent teachers. As a result of actual investigation four years ago, I found that one United Presbyterian school alone was supplying teachers for the colored schools in five counties of Virginia with an enrollment of 2,500 children. These teachers were trained Christian workers, and consecrated to the moral uplift of their scholars.

I have seen the illiterate minister practically driven out of two large associations of colored Baptists in one Southern state within a period of twelve years, as a result of one United Presbyterian school's influence. From 15 years experience I am more profoundly convinced than ever before, that money can be invested in missionary enterprise nowhere on earth with more certainty of immediate and gratifying returns."

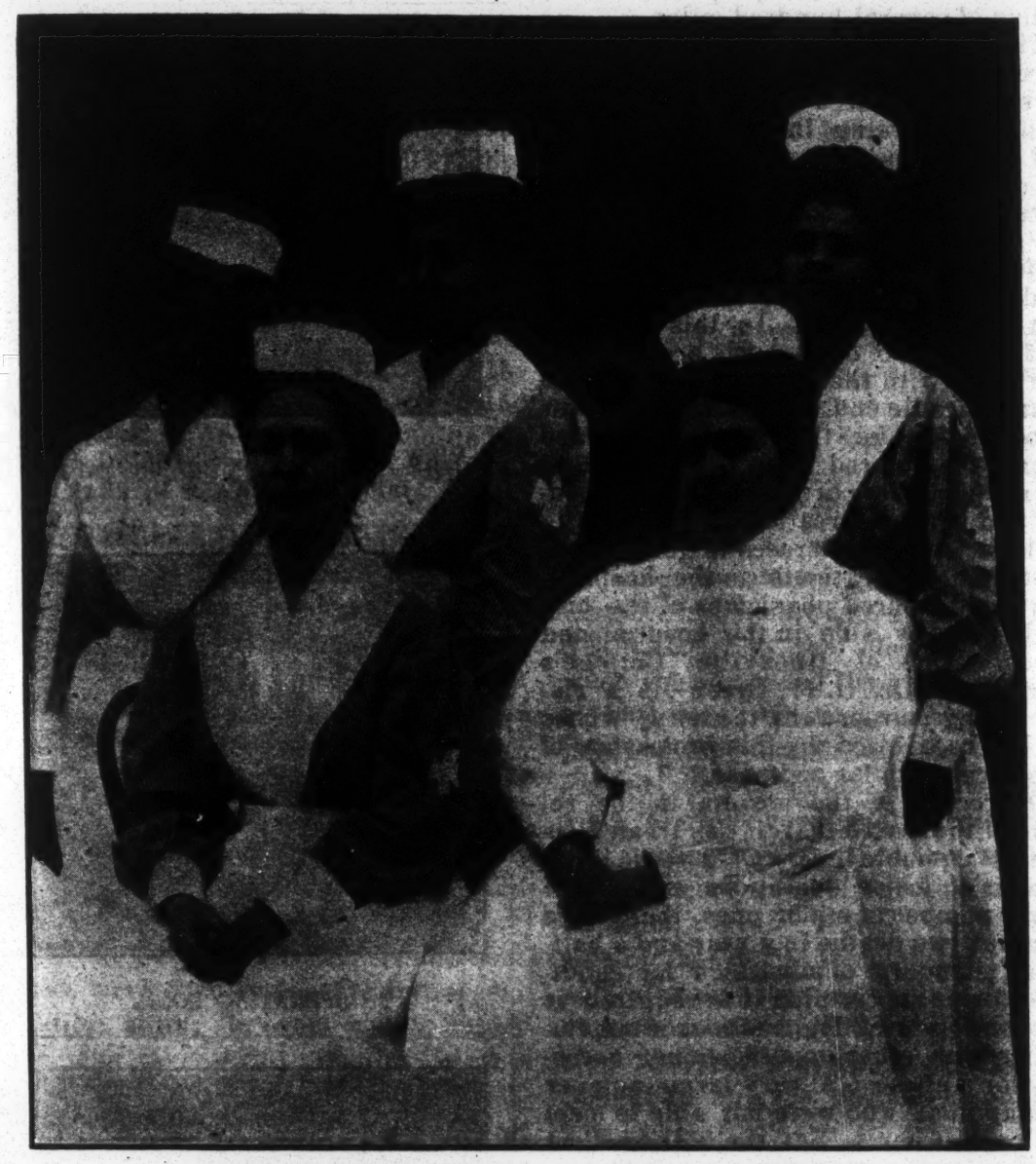
What has been said of these whom our missions have trained, not only in what will beautify and ennoble their own lives, but in the secret of the highest living—living for others, is true of hundreds. I know numbers of men and women, so imbued with the Christ Spirit, that they have refused better positions, larger salary, the society of intelligent people, Moses-like "esteeming the reproach of Christ greater riches" that they might lead their people into a better truer life. I know of instance after instance where wives have gone into the school room, worked there, and at the same time prepared their husband's meals, cared for their homes and children, without asking a penny from the Board.

Whence did these men and women, so lately removed from slavery get this zeal? What fired their souls to thus sacrifice, to live among the lowly, the ignorant, the sinful? I answer, the Spirit of the Master as manifested in the lives of those who came from the North, who endured scorn, ostracism and persecution for their sake. These colored men and women feel if the whites suffered thus for our elevation, we ought also suffer for our brethren.



# *The Eliza B. Wallace Memorial Hospital, Knoxville, Tenn.*

By Rev. Ralph McGranahan, D. D.



TRAINING CLASS IN KNOXVILLE MEMORIAL HOSPITAL.

ONE of the most interesting of the many departments at Knoxville College is the Nurse Training Department made possible by the Eliza B. Wallace Memorial Hospital, which was opened in January 1907. The building was erected in memory of Eliza B. Wallace who gave her life to the work at Knoxville College, and the evidences of her wise and unselfish work are found not only at Knoxville, but all over the southland.

The building is a two-story brick, 49x 34, basement, kitchen and laundry. It is equipped with elevator and most of the conveniences of a modern hospital. It is steam-heated from the central heating plant of the college and lighted with electricity from the college lighting plant.

The operating room is provided with sky-light, enameled walls, and all equipments necessary for operations of all kinds; three bath-rooms, male and female wards, with several private rooms. It is the only well equipped hospital for colored people within a radius of several hundred miles.

The hospital accomplishes two very important ends. The first one is to prepare young colored women for the profession of nursing, in the most thorough and efficient manner possible. There is no opening for colored young women more promising, both in remuneration for sevices and for opportunities for usefulness. The best white families are glad to secure the services of a competent colored nurse. In this way the best products of our schools are brought into touch with the best white people,—a most desirable end. The second purpose is to provide for the sick and afflicted among the colored people by affording the very best opportunity for both medical and surgical treatment.

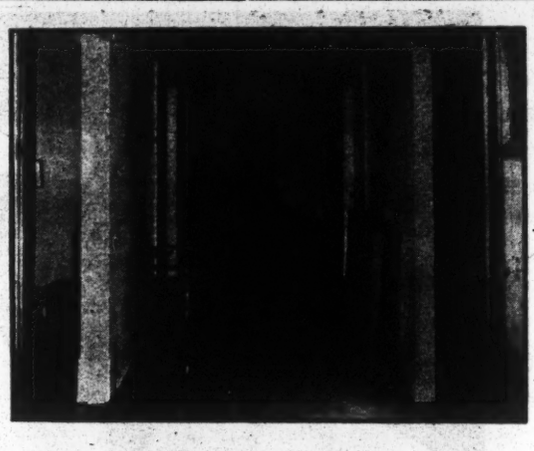
Physicians of both races in good standing bring their patients to the hospital. White and colored physicians of the city work side by side in the hospital and wards. One of Knoxville College's graduates,—Dr. H. M. Green—is a rising young surgeon in the city, whose skill is recognized by his profession of both races both far and near.

The record of the hospital in the results of the cases that it has treated, is a most enviable one. Of a very large number of major operations and a still larger number of minor ones, there have been but two deaths in a year and a half

The standard of admission for candidates for nurse training has required at least one year of High School work, together with other qualifications necessary for a nurse. A very large number have applied who were not able to meet the requirements, but the management feel very clear that the advanced standard is very important. The Superintendent of the hospital is Miss Cora F. West, a graduate of the Post Graduate Hospital in Chicago, who has had extended experience in hospital work and in private nursing. Four nurses are at present taking the training. The course required extends through three years.

An appropriation of $300 per annum to the hospital, has been made by the John F. Slater Fund, which is a recognition of its worth by those responsible for the fund.

A hospital is constantly in need of bedding of various kinds, new equipments, and various other things that missionary societies could provide without in any way lessening their contributions elsewhere. These things would be acceptable at any time.



VIEW OF HALL ON ENTERING FRONT DOOR; MENS WARD IN REAR.

OPERATING ROOM.

PRIVATE ROOM.

# Editorial.

## *A Notable Meeting.*

***1883 W. G. M. S. 1908.***

The above dates have a significant meaning to every loyal United Presbyterian woman, if or not actively engaged in the work that is commemorated in this quarter of a century celebration of women's organized work in Christian missions. There is a desire on the part of every one to note the progress of the church in its mission to the world and the successful growth that upholds the principles of the church in its faith and practice.

The Twenty-fifth Annual Convention of the Women's General Missionary Society was held in the Sixth United Presbyterian church, Pittsburg. This church is an ideal place for such a gathering. The spacious entrances to a large auditorium which is most beautiful, has accommodations for every part of the work represented in executive sessions. Every need was anticipated by the efficient Executive Committee, Mrs. W. T. Campbell, Mrs. Robert McCague, and Mrs. David Blair. Their sub-committees were equally capable and accommodating, aiding in every way to accomplish the successful results of this meeting.

We are limited in our space else we would mention many pleasing features in acknowledgement of hospitality. We trust all those in attendance and receiving the choicest favors of their hostesses have not failed to do all that we desire should be acknowledged. We enjoyed to the fullest, and admired continually the cordiality and ease with which our comfort and wants were anticipated.

Few ever listened to such strains of sweet music at every session. The church choir not only led in the singing, but furnished generously well prepared singing. The event of the Twenty-fifth Anniversary had been in anticipation during the year. Special effort to make this a notable occasion employed the mind and heart of many. One of the important features was the choice of a president. When at Topeka, one year ago, Mrs. J. P. White, wife of the pastor of the church holding the convention, was chosen president for convention in 1908, every one felt assured of the successful management of this important meeting at Pittsburg. Mrs. White met the highest expectations of those knowing her ability. From the opening sentence of her able address, "THE NEW CRUSADE," to the closing sentences when she adjourned the great convention of 1908, Mrs. White maintained every part of her important position. She guided the Convention well and kindly; alert to every good point, leading every one unconscious to themselves into the most sincere and helpful features of the occasion. Mrs. White was greatly aided in her duties through the past year and during the convention, from her experience in attendance upon convention the year previous at Topeka. The benefit of this is beyond calculation. The choice of one to preside over a convention is very important. During the year previous special and responsible duties are incumbent upon the one elected to this duty and nowhere can that woman begin her duties so well, as unconscious of her coming honors, she sits in the annual convention in deep interest and willing service. It is not safe to venture into the laborious and very important duties of these annual meetings without great service in preparation.

Rev. J. P. White kept himself in the

back ground, but none the less a most sincere and pleasant feature of the meeting. He served the women faithfully at Topeka and was met by many friends during this convention. Another enjoyable feature and of advantage to the convention was the attendance of Rev. and Mrs. W. R. Baldridge, of Des Moines, Iowa. Mrs. Baldridge was president of convention at Topeka, one year ago and her work at this time as chairman on committee of recommendations was of great value and we believe her enlarged ideas were nourished by former experiences. Such contributions of time and talents to the convention are earnestly desired. It is important and helpful to have the ex-president in attendance.

——

**The July number of the Women's Missionary Magazine will contain reports of Secretaries under care of Women's General Missionary Society. It is an important number. SEND ORDERS PROMPTLY.**

——

This convention was noted for ex-presidents of Women's General Missionary Conventions. Mrs. Mary C. Porter, Mrs. J. W. Henderson, Mrs. Jean Sands, Mrs. McCrory, Mrs. Victor Kyle, Mrs. H. C. Campbell, Mrs. J. P. Cowan, Mrs. Chas. W. Crowe, Mrs. J. T. Logue, now the efficient Rec. Secretary of Convention; Mrs. J. G. Kennedy, Mrs. Geo. Moore, Mrs. Baldridge and Mrs. W. H. McMillan were in attendance at the Twenty-fifth annual convention.

——

Not all the honors went to the president, though she carried many. Mrs. I. C. Rankin, of the great new state of Oklahoma, where so many noble efforts for right and righteousness are being made, was one woman that will not be forgotten. Mrs. Rankin's earnest Christian character impressed every one. Few who are more devoted to Christian service, Mrs. Rankin has seen and done pioneer home mission work. Her duty was to open this convention and lead our thoughts to a high pinnacle of devotion. In her chosen theme "GO FORWARD," she introduced the eventful meeting in most impressive manner.

——

The roll call is always an interesting time; some how we like to answer "present" to such a convention as our women hold annually, and although memory flits in and out and makes us think of other times similar, and yet not like it either, for so many are never to answer to the roll here again. This year it required time and patience to go through this duty. The faithful secretary, Mrs. J. T. Logue, who for the third year has filled the place so well, surely deserves the sympathy of us all. The call of Life Members entitling many to become delegates in the convention, was greatly enlarged because of the special effort to have Life Membership included in "Silver offering." One cannot nelp but feel that many women are interested in our missions when this list of names adds a long roll at the conventoins. As the Life Memberships have continued to come to the Treasurer of the Women's Board, a correct statement cannot be given here. We know that at least $5,000 was added to the Thankoffering, commemorating the Twenty-fifth anniversary through this one feature.

——

**Presbyterial Secretaries kindly notify Statistical Secretary, 907 Publication Building, Ninth street, Pitttsburg, Pa., of any change in Presbyterial officers. This is the only way that a correct roll of Presbyterial officers can be kept.**

——

The social hour following the opening of the convention is an opportunity to meet old friends and make new ones. Here again this commodious and beautiful building afforded every comfort and the committee of young women served refreshments to many who had traveled to the meeting. The down pour of rain that came on opening night and interspersed much of the time during the

four day session, never interfered with any of the arrangements within.

---

If it were possible to have unlimited space in this issue of the Magazine we could not tell our readers all the delightful things of this great meeting. If one meeting was of more importance than another during the quarter of a century our women have been learning of missions, this meeting should have the honor. The regular program of business was similar to preceding conventions. Reports of department secretaries gave no discouraging note. The great burden was, and always has been *if more women in our church* were giving of their time, talents and means, there would be a marvelous work accomplished. The great and possible task of meeting all the needs of our mission fields is in the two fold responsibility of our women namely, MORE LOVE TO CHRIST AND GREATER DEVOTION TO HIS COMMANDS. Until this is realized the waiting fields, the over-burdened missionaries will continue to have a large place in the annual reports of the secretaries, who are kept in close relation with unremitting responsibility throughout the year, and one year following another. When will we each one come to our personal relation to Christ and His supreme claim upon us as co-laborers with Him?

---

**The closing of the Twenty-fifth Annual Convention begins a new era of larger responsibilities and greater opportunities. May every woman in the United Presbyterian Church have a part in the "unfinished task" of carrying our work FORWARD.**

---

OMIT CENTS did not entirely relieve the arduous duties of our treasurer, Mrs. J. B. Hill, yet it is working. Let us make it plain that any letter making inquiry of the whereabouts of your misplaced *cents*, is only another way of taxing the treasurer. If you will not remember to keep the *cents* in your own treasury, *do not write about them* afterward. Our women learn quickly what is wanted and by next year societies will instruct all new treasurers to this duty.

---

Complimentary mention by the auditing committee of the great and efficient labors of our treasurer, Mrs. J. B. Hill, as also the rare neatness of her books, was well deserved praise.

---

**Convention for 1909, Buffalo, New York.**

---

We have often marveled at the good financiering of the Women's Board. Increasing demands though must tell, and the time has come when more thoughtful provision for their contingent fund must be considered. One Presbyterial, Chartiers, had honorable mention for having *every* year contributed at least *five dollars a year* to the contingent fund of the Women's Board. Will the Executive committee of Presbyterial societies notice in the recommendations adopted at the convention, one pertaining to the contingent fund? We feel sure no one expects the Women's Board to be embarrassed in their large and increasing demands upon contingent fund. We can help in this, each one a little. Let us attend to it. We will make this clearer again, if necessary.

---

Many missionaries were in attendance from our foreign fields. Rev. Mr. and Mrs. John Giffen arrived in home land recently from Cairo; Mrs. Giffen attended this meeting. Miss Roxy Martin, home on her regular furlough. The Misses Wilson, sisters. Mary J. Campbell; also Mrs. Martin and Mrs. Holliday, of India. Miss Finney, of Egypt, home on short furlough. Miss Elizabeth McCahon, of Knoxville, Tenn., a pioneer in Freedmen Mission work, brought the greetings from her field of labor. Mrs. F. W. Woodfin, one of the former pupils of our Freedmen Mission School, and who is now in active mission work among her people, read a splendid paper on

"Encouragements in Freedmen Work." This paper will appear in a future number of the magazine.

---

Reports of all the departments of work under care of the Women's Board will be found in JULY MAGAZINE. Any new subscribers desiring this number must make it known by JUNE 15th. After the first form of the July number is run off no additional number can possibly be furnished. The great expense of publishing this number will not allow any guessing at the possible demand. We hope to make THE JULY MAGAZINE a historical as well as a reference number.

---

**Orders for single copies of July number of Women's Missionary Magazine must be in by JUNE 15TH. PRICE 20 CENTS**

---

The convention souvenir program of India tint paper contained the pictures of officers and chairman of executive committee, and was appreciated by the convention. Also the beautiful badges of blue and white

---

A new work under care of Home Missions is that of missions to the Mountaineer. This will be inaugurated as soon as the General Assembly designates the field.

---

The Home Mission secretary of Women's Board gave an excellent report of her year's work, "NO RETRENCHMENT," the signal note for Women's General Missionary Society. This was received with applause, as were all reports given. All look toward larger work during the coming year.

---

The report of the Parsonage Secretary again calls for more systematic plan in distribution of our funds. This department has not received its share of help. There is a great need of parsonages. Home Missionaries in the convention testified to the very great need of a home. Some have had trying and expensive experiences in procuring a place "to stay," —as one said, "Not to live in." Many congregations are dependent upon this fund for their prospect of a pastor. We will have a fuller and more satisfactory story of this need and benefit of a parsonage during the year.

---

The greatest need for women missionary societies is to learn systematic distribution of funds and to the departments of work especially under care of the Women's Board.

---

Conference on United Mission Study course was the first of several conferences enjoyed by the convention. Perhaps nothing looked so formidable in its undertaking a few years ago as this study of missions. As the new fields of missions have been introduced for Mission study, our women have responded and the increased sales of text books and accompanying literature gives proof of the broadening intelligence such study creates.

This conference, also the Young Women's conference, followed by report of Literature Secretary, should be given more space than we can possibly afford here. We understand that the conference papers will be given to our women in leaflet form. The report of Literature Secretary will be found in JULY MAGAZINE.

---

**One years subscription to Woman's Missionary Magazine includes the July number if ordered by JUNE 15TH. Price 60 cents. All orders payable in advance.**

---

One of the unusual pleasures of the convention and most delightful to every one present was the introduction of Mrs. Margaret Fleming, of Edinburg, Scotland. Mrs. Fleming is a sister of Mrs. John A. Wilson, Editor of the Junior Magazine. Mrs. Fleming gave great pleasure to the audience Friday night in her greetings from the United Free Church of Scotland, telling of the work of women in

missions in her home land and how much they are able to accomplish through their own missionary literature; also the many departments of work open to Christian missions. Perhaps no one person addressed the large audience so well and so interestingly as this distinguished guest. We hope to publish the paper in a future number.

---

The Juniors had the last hour of Saturday morning session and with flying banners and psalm singing for the conquest of world for Christ they came into the large auditorium from the spacious rooms adjoining. Together with their leaders they came from all churches in near vicinity, a presbyterial rally of Monongahela and Allegheny societies More than eight hundred children's voices filled the air with sweet music. After they were seated, a short service of song and an excellent talk from Mrs. I. C. Rankin, 1st vice president, closed their program. A few of the dimes mounted on ribbon and the artistic design of the American flag from Youngstown, Ohio, were shown to the Juniors and acknowledged by their hearty applause.

---

The Junior Secretary and Junior Editor both gave most interesting reports of their respective departments of work. It is an urgent need to circulate the Junior Magazine. The report that 68 Junior societies do not take the Junior Magazine is not creditable to any Junior worker.

---

At the Topeka Convention 1907 Mrs. E. M. Hill, foreign secretary, made an impressive plea for foreign missions. The increasing demand for laborers requires larger contributions. Mrs. Hill in her report this year gave another signal note, namely that laborers were waiting for some one to provide the necessary salaries.

Four young women are ready to go when salaries are pledged. May the impetus of this convention bring to our foreign secretary a ready response. Mrs. Hill's reports are always listened to with serious attention. May her appeal reach every woman in the church.

---

Some have thought the Freedmen Mission Secretary had less responsibilities than other department secretaries. Mrs. Yourd has but recently taken this work after the resignation of Mrs. Elliot from the Board and her report impressed the convention as a growing responsibility. The freedmen mission had an industrial display at the convention under care of Mrs. Woodfin.

---

Special acknowledgement of the thoughtful, untiring service of Rev. Mr. Walker, Sabbath School Pastor of the 6th church, is due from all delegates reporting this convention. Mr. Walker was one of the most obliging and courteous gentleman that could have been found for a convention of women.

---

**The United Presbyterian of May 21 in "Notes of Convention" has an error in regard to Magazine fund. $5,000 represents the saving of 21 years. In no year has this Magazine made $5,000.**

---

It was a great privilege to have Miss M. M. Pressly in this convention and hear her voice. Miss Pressly is a charter member of the Women's General Missionary Society and one of the committee of five appointed by the General Assembly in 1875 to effect this organization. Miss Pressly has enthusiasm and devotion of rare attraction, and impresses every one privileged to make her acquaintance as one imbued with the missionary spirit. Her blessed influence will extend throughout the years of our church missionary history.

---

THE PSALMS OF DAVID fitted in every part of the program. The children's exercises on Monday night when 25 Little Light Bearers, followed

by 25 Junior members came to the platform wearing yards of dimes on their necks, singing the praises of God from His own sacred Word—the response from the children in the balcony—as well as the song praise throughout the convention, and especially the communion service, all emphasized the superior privilege in the singing of David's Psalms as an act of praise and worship.

——

The officers of Convention for 1909 are as follows: President, Mrs. J.L. Hervey Washington Heights, N. Y.; 1st vice president, Mrs. J. S. Dague, Bellefountaine, O.; 2nd vice president, Mrs. Albert Gordon, Toledo, O.; secretary, Mrs. J. T. Logue, Cleveland.O.; treasurer, Mrs. J. B. Hill, Pittsburg, Pa.

——

Only women devoted and interested in the successful results of the dime fund could have thought of the one way of displaying a portion of the ribboned dimes. Five large white umbrellas were suspended over the platform; from these drooped the many colored ribbons holding the dimes. At least *375 yards* hung down in glittering beauty, representing less than one third of the sum sent in by donors all over the church. From every where response came to the call for silver dimes. This added another beauty and meaning to the Thank-offering occasion that has grown to such importance as to bring $75,000 at least to this fund—and more than half a million since the first one in 1888.

——

No one will think it partiality if special mention is made of the work of our Thank-offering secretary, Mrs. Mary Clokey Porter. Her untiring efforts to bring the women into their privileged duty of thanksgiving during the year is only exceeded by her enduring and delightful cordiality. We would not make comparisons of work but it must be acknowledged that such untiring and strenuous labors as is incumbent upon the Thank-offering secretary, especially during the past year, merits large returns. No one rejoiced more than Mrs. Porter in the returns announced Monday night. *Seventy-five thousand dollars* seems a goodly sum to bring as a silver offering and yet if every woman in the church had given according to her ability the sum would have exceeded this amount. Read the message and the Thank-offering report in this issue for further details of Thank-offering.

——

THE SCENIC EFFECTS OF DIME OFFERINGS was one of the most interesting features of the convention. No attempt will be made at this time to carry this unique and original display of the dime contribution through its entire interesting narrative The culmination of the effort to procure a few yards of dimes exceeded all expectations; even the most sanguine hopes and fertile brain of our Thank-offering secretary, Mrs. Mary Clokey Porter, never approached such results of the project to have a few yards of dimes as a feature of silver offering. During the first days of the convention several designs were displayed and their donors announced.

Among the first to attract attention was the displaying of a handsome American flag; mounted upon this there glittered the sum of $37 in silver dimes. This unique and original idea was from the Women's Missionary Society of 2nd Church, Youngstown, Ohio. This flag was shown to the audience on Friday and Saturday and on Monday night and called forth patriotic response.

Special mention should be given to the Tabernacle church, Youngstown, Ohio. Their donation to the dime fund was FIFTY-FOUR YARDS, the sum of $270. Another attractive design came from the boys and girls of Westminster College in form of a large college pennant of blue, the word Westminster in silver dimes, amounting to $20. None more attractive

than the six or eight yards of coin beautifully mounted from Egypt. Miss Finney gave explanation of the value of these coins Favorable mention should be made of each one and will be when space will permit. The Thank-offering from Egypt was one of the notable offerings given. India also sent a sum of money to the dime fund. This could not be given in native coin but was sincerely appreciated. We intend to reserve a full account of Thank-offering night for another issue. The whole brilliancy and deep emotional effect was unprecedented in beauty and impressive services suitable to the occasion, in charge of Mrs. Porter, Thank-offering Secretary. Our delegates will narrate this event with deep feelings of gratitude to their several societies and we trust the report will bring great rejoicing to each and every one.

---

No more impressive service commemorated the *twenty-fifth Annual Convention* than the services of Sabbath day. In the morning delegates attended several churches of our denomination. In the afternoon a memorial service was held. During the year one member of the Women's Board, also a charter member, Mrs. Mary Wilson Porter was suddenly taken from her long and faithful service to the Board. Every one accustomed to meet Mrs. Porter missed her happy genial face in this convention. It was a most solemn and appropriate duty to give her a memorial tribute at this time. Her daughter, Mrs. J. S. Hill of Latrobe, also her sister, Mrs. Thompson, had the sad privilege of hearing the well-deserved service on this memorable occasion. Mrs. Hill has been appointed to her mother's place on the Women's Board. During the year two deaths in the foreign field have brought another sorrow and great loss to our church, and especially to the work undertaken by the Women's General Missionary Society. Death has robbed the mission field of two devoted and well-tried missionaries —Miss Adelle McMillan of Egypt, and Miss Susie Young of India. Appropriate and sincere testimony to each comprised this solemn memorial service. Following this was a memorable and deeply solemn observance of the Holy Sacrament at 3 o'clock in the convention church auditorium. "Do this in Remembrance of Me" has always been an invitation giving the Christian cause for sublime inspiration and deep unaffected gratitude. Perhaps at no time or occasion could the delegates and friends in attendance have received the sacrament under more impressive circumstances. After opening services in charge of Rev. Dr. George Robinson, pastor of Sixth church, Rev. J. K. McClurkin, D. D., of Shady Side church, Pittsburg, delivered the most impressive and appropriate sermon to the audience, largely composed of women. Four hundred and sixty-seven persons partook of the observance of the Lord's Supper.

M. E. M.

## FORM OF BEQUEST.

*I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.*

*Or, if the bequest be of real estate, as follows:*

*"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:*

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

# Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

## *Showers of Dimes.*

### *A Thank-offering Message.*

Showers of dimes, means in God's hands, showers of blessings upon the new work undertaken by the Women's General Missionary Society, viz: work among the Mountaineers of the Southland. These Mountaineers are the descendants of your own Scotch and Scotch-Irish brothers and sisters. Long have they been waiting to receive the old story of Christ's love for them at your hands. Will you keep them waiting longer?

The Women's Board, at its semi-monthly meeting on April 21, designated the dime fund as a memorial of the Silver Anniversary of the Women's General Missionary Society, to be applied to this very needy and most worthy object. Surely within the past two months God has been bringing the silver offerings of His people out from their hiding places for just such a time as this. "The silver is mine saith the Lord." "It shall come into the Lord's treasury."

The evening of May 18th will long be remembered by over two thousand people who witnessed the laying of $75,000 as silver offerings upon the Lord's altar in the Sixth Church, Pittsburg, at the close of the Twenty-fifth Annual Convention of the Women's General Missionary Society of the United Presbyterian Church. The total amount given through the regular society offerings before the treasurers' books closed in December 1907 was $61,619.47.

From January 1, 1908 to May 18, 1908 the special gifts were as follows:

| | |
|---|---|
| From 206 Senior Life membership fees ($25.00 each) | $ 5,150 00 |
| From 19 Junior Life members ($10.00 each) | 190 00 |
| Special Silver Anniversary offerings | 1,252 91 |
| Dime Fund | 5,538 50 |
| Total amount on hands | $73,750 88 |
| Estimated interest on deposits to May 18th | $ 1,000 00 |
| Congregational offering toward the dime fund | 261 50 |
| **The grand total counts up the generous sum of** | **$75,012 38** |

The Presbyterials in Egypt report:

| | |
|---|---|
| Delta Presbyterial | $ 500 00 |
| Assiut Presbyterial | 300 00 |
| Thebes Presbyterial | 65 00 |
| **Total** | **$ 866 00** |

This offering from Egypt is larger than any one of 42 Presbyterials gave during the past year in the home land. It is to be used in the work of missions in Egypt and the Sudan. The offerings from India were not fully reported. All the Societies but one decided to send their offerings for this Silver Anniversary year to the general treasury to be used in helping all departments of the women's work, but to date the draft for same had not been received. The India offerings will be reported in the July Magazine.

---

## *Special Gifts from Egypt.*

One yard of Egyptian dimes from Girls' School at Luxor, one from Pressly Memorial Insitute, Assiut, one from Assiut Boys' College, one from Girls' Boarding School, Cairo, also a handsome satin embroidered frame containing a photograph of the fifteen American and native teachers in the Girls' Boarding School, Cairo, Miss Kyle, Principal; a yard of nickle coins from Miss Finney's

school in Alexandria and one yard of copper coins from Mrs. Harvey of Cairo. From the sale of these, $60.00 was realized for the dime fund.

One yard of silver dimes mounted on red satin ribbon edged with glass beads was contributed by the Indian Mission at Warm Springs, Oregon; one yard from the missionaries at the Indian school, Tama, Iowa. Fifteen dollars for three yards of dimes from two of the missionaries in India. Nearly every home mission station, and many of the Freedman's schools contributed most liberally to the dime fund. The regular offerings from the Freedmen' Schools amounted to the goodly sum of $ 201.22.

## *Certificates.*

The rule for giving of Silver Anniversary Certificates is: one certificate to each individual or family contributing the sum of $5.00 or over to the Dime Fund: one to each society giving $5.00 or over to same fund; one for each Life Membership fee.

If by June 1st any one has not received a certificate due her under above rules kindly notify Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa.

For the week of the convention and the week following no certificates could be sent out.

All gifts of $3.00 and over will be acknowledged in the Dime Fund list as soon as space can be given in the Magazine. Life Membership list will be given entire in the July number of the Magazine.

## *What of the Future?*

The impetus given the Thank-Offering movement by the special gifts for the Silver Anniversary offering during the past year should tell for untold good in the next fall's offering. Surely no individual gift will be lessened by the special gifts given—rather should they be enlarged because of the great blessings God is bestowing upon the women's work through their gifts.

Many who have never before had a part in giving Thank-offerings, have been most liberal in gifts the past few months. "Give, and it shall be given unto you" is a promise that is being realized to-day by many all over the church. All such will receive manifold blessings from God's hands if they, from year to year, will pour their tithes and their offerings into the Lord's treasury.

To the Women's, young Women's and Juniors Societies of the Church and to the many individuals who so generously supported every effort put forth to enlarge the Anniversary Thank-offering, the Thank-offering secretary wishes to extend her heartiest thanks. May God richly bless all the givers and their gifts!

## *Special Mention.*

Special mention should be made of the Tabernacle church, Youngstown, Ohio, which donated fifty-four yards of dimes —$270.00 to the dime fund.

The Women's Missionary Society of 2nd church, Youngstown, Ohio, contributed $37.00 in dimes mounted on a handsome large American flag.

Westminster College boys and girls donated a large college pennant in blue, with the name Westminster in white outlined in new silver dimes, amounting to $20.00.

## *A Correction.*

List of Life Members reported in May Magazine read Mrs. Lydia S. Freisell instead of Mrs. Margaret Freisell. Entire list of Life Members will appear in July Magazine.—Eds.

## *Life Memberships.*

From June 1, 1908 the Life Membership fees will go into the general treasury as in the past. It was by special request that they were paid into the Thank-offer-

ing fund since January 1, 1908. The entire Life Membership fund paid in previous to January 1, 1908 will be designated by the Womens' Board for some special object. Not one dollar of this fund has ever gone into the contingent fund of the Board, as was stated (by mistake) in a late number of the Magazine.

---

### *Contributions to the Silver Anniversary Dime Fund, Continued.*

| | |
|---|---|
| Junior Society, Sharpsburg, Pa... | $ 5 00 |
| Mrs. H. E. Morrow, Syracuse, N. Y..... | 5 00 |
| Mrs. W. J. McDowell, Linwood, N. Y..... | 5 00 |
| W. M. S, Bethel Congregation, Pa..... | 10 00 |
| Mrs. Hugh Mack, Bethel Congregation, Pa..... | 5 00 |
| Mrs R. S. Mack, Bethel Congregation, Pa..... | 5 00 |
| Mrs. C. N. McKelvey, Bethel Congregation, Pa ..... | 5 00 |
| Mrs. C. F. Gamble, Bethel Congregation, Pa..... | 5 00 |
| Junior Society, Fort Morgan, Col | 5 00 |
| W. M. S., Second Church, East Liverpool, O ..... | 5 00 |
| Mrs. Alexander Martin, Allegheny, Pa..... | 5 00 |
| W. M. S., Salem, N. Y..... | 5 00 |
| W. M. S., North Church, West Hebron, N. Y..... | 5 00 |
| Mrs. J. A. Dodds, Pittsburg, Pa. | 5 00 |
| Juniors, Winfield, Iowa..... | 5 00 |
| W. M. S., Richmond, Ohio ..... | 10 00 |
| W. M. S.,Steubenville, Ohio..... | 10 00 |
| W. M. S., Calcutta Ohio..... | 5 00 |
| W. M. S., Braddock, Pa (Additional) ..... | 5 60 |
| Three Juniors, First Church, Pittsburg, Pa..... | 5 00 |
| W. M. S., Neshannock, Pa..... | 5 00 |
| Juniors, First Indiana, Pa (Additional) ..... | 30 00 |
| Miss Alice Gailey, Leader Jr. Society ..... | 5 00 |
| Alexander Mabon, Jr., 1st Ch., Indiana, Pa..... | 5 00 |
| W. M. S., Clifton, Ohio ..... | 5 00 |
| W. M. S., Olathe, Kansas..... | 5 00 |
| Mrs. James Larimer, Olathe, Ks. | 5 00 |
| Mrs. Lizzie McBride, Olathe, Ks. | 5 00 |
| Mrs. Jesse Moore, Cochranton, Pa..... | 5 00 |
| W. M. S., Mt Ayr, Ia..... | 10 00 |
| Mrs. W. C. Brown, Murray, Neb. | 5 00 |
| W. M. S , Laurel Hill, Pa..... | 7 10 |
| Mrs. E. E. Chambers, East Liverpool, Ohio..... | 10 00 |
| Dorcas Society S. S. Class, Clifton, Ohio..... | 5 00 |
| Miss Mary Helen Ingram, Santa Fe, New Mexico, ..... | 5 00 |
| W. M. S. North Avenue Congregation, Baltimore, Md..... | 5 00 |
| W. M.S. 12th Ch. Philadelphia, Pa ..... | 5 00 |
| W. M. S. North Ch. Philadelphia, Pa..... | 6 70 |
| W. M. S. 2nd Ch. Philadelphia, Pa..... | 15 00 |
| W. M. S., Glade Run Congregation, Pa..... | 25 00 |
| Jrs., Glade Run Congregation Pa. | 7 00 |
| W. M. S. Jamestown Pa..... | 35 00 |
| Jrs., Scotch Ridge, Ohio..... | 5 00 |
| W. M. S , Scotland, Indiana..... | 15 00 |
| Mrs. James Mack, New Florence, Pa..... | 5 00 |
| W. M. S. Cutler, Ill..... | 5 00 |
| Primary Class of Jr. Society, Cutler Ill..... | 6 00 |
| W. M. S., East Palestine, Ohio.... | 50 00 |
| Miss Jean McCallister, Pittsburg, Pa..... | 5 00 |
| Miss E. L. Neely, Pittsburg, Pa. | 5 00 |
| Miss E. D. Brown, Pittsburg, Pa. | 5 00 |
| W. M. S. Newark, N. J..... | 5 00 |
| Mrs. Cecelia Davis, West Alexander, Pa..... | 5 00 |
| Mrs. Murdock, Bellevue, Pa.... | 5 00 |
| Mrs. J. W. Drake, Bellevue, Pa.. | 5 00 |
| W. M. S. Bellevue Pa. (Additional) | 15 00 |
| W. M. S., San Francisco, Cal. 2nd Ch..... | 5 00 |
| Jr. Society, Clinton, Mass..... | 5 00 |
| W. M. S, Cambridge, Mass. .. . | 5 00 |

| | |
|---|---|
| Mrs. J. C. Newmyer, Pittsburg, Pa | 5 00 |
| W. M. S., Manhattan, Kansas | 5 00 |
| Miss Belle McCrae, Avalon, Pa | 5 00 |
| Jrs., 1st Ch. Allegheny, Pa. (Additional) | 13 00 |
| Luxor Y. W. M. S., Detroit, Mich | 5 00 |
| W. M. S., Harvard Heights, Cal | 5 00 |
| W. M. S., Long Beach, Cal | 5 00 |
| W. M. S., Pasadena, Cal | 5 00 |
| W. M. S., Santa Ana, Cal | 5 00 |
| Jrs. 2nd Ch. Los Angeles, Cal | 5 00 |
| W. M. S., 1st Ch, Los Angeles, Cal | 5 00 |
| W. M. S., Ireton, Iowa | 15 50 |
| Y. W. M. S., 1st Ch. New Castle Pa | 10 00 |
| Jrs. 1st Ch. Dayton, Ohio | 10 00 |
| John Irvine Sampson,(1 year old) New Castle Pa | 5 00 |
| Bessie Deviney, Cutler, Ill | 5 00 |
| W. M. S., & Y. W. M. S., Caledonia Ch. Indiana | 5 00 |
| Jrs. 2nd Ch. Cambridge, Ohio | 5 00 |
| Ella J. Innis, McCoysville, Pa | 5 00 |
| Juniors, Bloomington, Indiana | 5 00 |
| A Friend, Cambridge, N. Y. | 5 00 |
| W. M. S., Saltsburg, Pa | 6 00 |
| W. M. S., New Bethlehem Congregation, Pa | 12 00 |
| Jrs., Bellevue, Pa | 5 00 |
| Jr. Worker's Associat'n of Monongahela and Allegheny Presbyterials | 5 00 |
| W. M. S., Greenwich, N. Y | 5 00 |
| W. M. S., Fort Morgan, Col | 5 00 |
| W. M. S., Uniontown Congregation, Ohio | 5 00 |
| King's Daughters, 9th Ch. Pittsburg, Pa | 5 00 |
| Missionary Culture & Social Circle, Taylorstown, Pa | 5 00 |
| Jrs., North Argyle, N. Y | 5 00 |
| W. M. S., Piqua, Ohio | 15 00 |
| W. M. S., Cedar Rapids, Iowa | 5 00 |
| Mrs. J. P. McDaniel, Cedar Rapids, Iowa | 5 00 |
| Mrs. W. J. Donan, Cedar Rapids, Iowa | 5 00 |
| W. M. S., Riverside, Cal | 5 00 |
| W. M. S., Lenox, Iowa | 5 00 |
| Indian Creek Society, Iowa | 5 00 |
| W. M. S., West Chester, Iowa | 5 00 |
| Cradle Roll, 1st Ch. Washington, Iowa | 5 00 |
| W. M. S., North Buffalo, N.Y. | 8 50 |
| Jr. Society Vandergrift, Pa | 5 00 |
| W.M. S., Vandergrift, Pa | 5 00 |
| Mrs. Nannie E. Hawk, Vandergrift, Pa | 5 00 |
| Mrs. Sarah M. Long, Vandergrift Pa | 5 00 |
| Mrs. Senie Miller's Circle, Vandergrift, Pa | 5 00 |
| Indian Mission, Warm Springs, Oregon | 5 00 |
| W. M. S., Brookville, Pa | 10 00 |
| W. L. M. S., Brookville, Pa | 3 00 |
| W. M. S., Duncanville, Ill | 5 00 |
| W. M. S., 1st Ch. Omaha, Neb | 5 00 |
| Pauline Spinland, Allegheny, Pa | 5 00 |
| Jr. Society, Turtle Creek, Pa | 5 00 |
| Monongahela Presbyterial | 120 00 |
| Jr. Society, Carnegie, Pa, Monongahela Presbyterial | 50 00 |
| Little Light Bearer's, New Brighton, Pa | 5 00 |
| Mrs. S. J. George, Mechanicstown, Ohio | 10 00 |
| Jrs., Albia, Iowa | 5 00 |
| W. M. S., 5th Ch. Philadelphia, Pa | 5 00 |
| W. M. S., Cedarville, Ohio | 5 00 |
| Mrs. Lucy J. Barber, Cedarville,Ohio | 5 00 |
| Mrs. R. F. Kerr, Cedarville, O | 5 00 |
| "A Friend," Cedarville, Ohio | 5 00 |
| W. M. S., North Bend, Neb | 6 70 |
| Miss Laura G. Dorsey, Central Ch. Omaha, Neb | 5 00 |
| W. M. S., New Bethelhem Congregation, Pa(Additional) | 3 00 |
| Y. W. M. S., New Bethelhem Congregation, Pa | 5 00 |
| W. M. S., Morganville Congregation, Pa | 5 00 |
| W. M. S., Bellefontaine, Ohio | 5 00 |
| W. M. S., Spring Creek, Ill | 5 00 |
| W. M. S., Spring Hill, Ind | 5 00 |
| W. M. S., DeLancy, N. Y (Additional) | 5 00 |
| W. M. S., Dayton, Pa | 5 00 |
| W. M. S., Tingley, Ia | 15 00 |
| W. M. S., Creston, Ia | 5 00 |
| W. M. S., Adams, Ia | 2 75 |
| Y. W. M. S., 1st Ch., McKeesport, Pa | 10 00 |
| Jrs., Connellsville, Pa | 10 00 |
| W. M. S., Freeport, Pa | 25 00 |
| W. M. S., Greenfield, O | 5 00 |
| W. M. S., 2d Ch., Xenia, O | 5 00 |
| W. M. S., Oil City, Pa | 15 00 |
| W. M. S., North Ch., Allegheny Pa | 5 00 |

# Young Women's Department

*Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.*

## MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.

2 Timothy 2: 15.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN
TO SPEND UPON MYSELF ALONE."

*Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.*

### OUR SPECIAL WORK.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

---

### *Suggestive Program for July.*

There is no respect of persons with God. Romans 2: 11.

TOPIC: INDIANS AND FREEDMEN.

Devotionals.

Roll Call: Gleanings on Topic.

Prayer: Definite mention of Teachers and Schools.

1 Importance of Domestic Science Department. See Magazines July 1906 and 1907.

2 Life and Work of Miss Christianita Totten. See Magazine August 1906 and this number.

3 A Day at Tama. See Junior Magazine for May.

4 Question Box on Indians. See Questions and Answers by Mrs. J .C. Alter, Price 2 cents.

Sentence Prayers.

---

### *A Message from Our Secretary.*

"He is able to do
All that we ask,
All that we ask or think,
Above all that we ask or think,
Abundantly above all that we ask or think,
Exceedingly abundantly above all that we ask or think,

According to the power which worketh in us." (Ephesians 3: 20.)

The results of the past year's work goes to prove that the truth of the above promise has been demonstrated beyond a doubt in the experience of the young women's department. The first meeting of the year should be a praise service, that our God is able to do, abundantly, above all that we can ask or think. This year marks an advance on the part of the young women along several lines of work. The fourteen-hundred and fifty dollars, needed for the Special Work has this year been paid in full. At the present writing, out of eighty six societies which have returned the blanks for reports, only thirty-five have contributed to the Special fund. Seventy-seven have given a Thank-offering. Think of what it would mean if all the societies would adopt business methods and divide the entire amount into shares and each society taking (so many) a certain number of shares at five, ten, fifteen, twenty, twenty-five and fifty dollars per share as they may be able to do, and then think of the blessing that would be poured out upon the work.

The report of the Mission Book Reading Contest is as follows: The Young Women's Society of the Second church, Monmouth, Ill., is entitled to the first prize, a ten dollar Mission Library.

They read one hundred Missionary books. This society distinguished itself two years ago by taking the first prize in a Missionary Leaflet contest.

The North Bend, Nebraska, young women won the second prize, a five dollar library.

Honorable mention is made of the following Young Women's societies having taken part in the contest:

Rock Island, Ill.; Hoopestown, Ill.; Bellefontaine, Ohio; First Church, Monmouth, Ill. Total number of books read by one hundred and nineteen young women—four hundred and ten.

As the new year opens so auspiciously, there should be a bolder asking in prayer that the promise may be claimed in 2 Chron. 25: 9—"The Lord is able to give thee much more than this." Be encouraged therefore, to push on expectantly, realizing that the progress of the past year is an earnest of the future, even "much more than this." The call is to more valiant service that a missionary atmosphere may be created that will dispel the clouds of indifference to missions, which indifference Henry VanDyke says, is the worst kind of treason, while enthusiasm is the measure of both our faith in Christ and our love to man.

Yours in His Service
Mrs. N. L. Wallace.

---

## *New Societies.*

The following new societies are reported: 2nd church Jersey City, New Jersey with thirty members; Emsworth, Avalon, Bellevue, Union, Braddock, Fifth Allegheny, Seventh Philadelphia, Second Washington and Hinston, Penna.; Denver, Colo; Omaha, Neb.; Long Beach, Cal.; Brockton, Mass.

---

## *A Request from India.*

Kamoke Camp, March 23, 1908.

My Dear Young Friends:—

Only a "postal card" message this month and that is a request. Our camping season is drawing to a close. Only another week remains and we need your prayers that the work of these past months may be blessed. We often fear that much that we try to teach is forgotten and yet we know His Spirit can bring the necessary truths to the remembrance again just when the soul is ready to receive. And so we leave the season's work in His hands.

Praise with us, too, for the numbers who have heard gladly and who wish to know more.

Next month I hope to write of Gujranwala Presbyterial which meets in Gurdaspur next week.

Sincerely your friend
Sue Cooper White.

---

## *Letter From Our Special Worker In the South Land.*

Henderson, N. C.,
April 21, 1908.

My Dear Friends:—

In the hurry and activity which come with school life one is apt to overlook the fact that there are those interested in the work who are eager to get some word during the year from some worker on each field.

Some years ago, when I first entered the work, I had charge of the little Juniors. I thought at that time that the most satisfactory work that one can do is to work among children. Their little minds absorb so readily what is taught them, and they are for the most part trustful and appreciative.

Now for the last three years I have dealt principally with large girls, and because of their lack of early training the problem for me has become more difficult.

In order to deal successfully with them one must get their confidence, draw out a little of their past, find out what their hopes are for the future, have sympathy with their worries, note the things that encourage and discourage them, and above all exercise patience.

The slavery of the past casts its shadow over some of the young people. What-

ever opportunities their ancestors had for developing their minds, acquiring habits of honesty, industry, and morality are plainly to be seen in the children.

Many of them are grown before these principles are set before them, then they have already acquired bad habits which are hard to break.

Sixty-six girls enrolled at "Fulton Hall" this year, and we have had an opportunity to observe girls in their different phases. We have some honest, hard-working girls who are anxious to make useful women of themselves. As they discharge each duty we are impressed with the fact that it is being done to the best of their ability. They have learned the value of time, and though in many cases they have made a late start, they apply themselves with a perseverance that is worthy of commendation.

Strange to say these are the girls who get the least help and encouragement from their relatives. In some cases after they have worked for the means to get a start in school, the money is taken from them by parents to be used on the farm or elsewhere, and they are told that they ought to stop school, that they know enough.

Not very long ago a girl remarked to me that her people had never contributed a cent toward her education. She said that she is now making her third attempt to stay in school. On two different occasions after she had set aside enough money to defray her expenses for a year in school, she was called upon to leave school, and turn over the money to be used in the home.

Just before Christmas a very pathetic appeal came to us from a girl who lacks only two years of completing the course. She implored us to help her in some way to enter school, and if we were unable to give her financial help, to intercede with her parents on her behalf, as she felt sure they could help her if they were so inclined. We wrote to her parents urging them to send her, and were agreeably surprised to find that they complied with our request. The poor girl is working with all of her might. She fears that this is her last chance for school, hence she must get all that she can. She realizes that she ought not to try to go out as a teacher until she is properly equipped.

Yet another class we find, the one that is most in evidence in our cities, those who frequent the most public places. We know that this class of girls is a hindrance to the young women of the race who have self-respect and are trying to build upward. A few of this class will sometimes be found in the schools, but they are hardly ever the ones who graduate, and make useful women. They are the ones who are usually employed as domestics, and often cause some of our white friends to have a mistaken idea of negroes as a whole. It is too true that some of them are shiftless, lack ambition, and often seem wholly unprincipled, yet we cannot wonder, if we stop to think, that

Fulton Hall, Henderson Normal Institute, Henderson, N. C.

these things are so. Their parents before them were probably treated more like beasts of burden than men and women. They had not the privilege as did others of that day to have owners who regarded them as human beings, for whom they would have to give an account to the great King. They grew up with bad habits, and incorrect ideas of life, these were inherited by their children, and so we have that class of young people just mentioned.

to the Master these who seem to have no interest in themselves, or in the higher things of life.

It is perhaps true of all workers that they get impatient for results. It is a human tendency to like rapid growth. Yet when we consider the work done at this mission we find that more than 5000 persons have been influenced. Hundreds have gone out who have made of themselves preachers, teachers, doctors, merchants, dressmakers, farmers, etc.

The Faculty, Henderson Normal Institute, Henderson, N. C.

We often hear it said in the South that the best Negroes are dying out, and the young negroes are worthless. Those of their own race who deal with them know that this is not the case, but perhaps seem that way to those who see only that class of Negroes.

Because this is their condition, is no reason why they should be neglected and allowed to grow worse. When the dear Savior was on earth, He did not confine His work to those who kept the law. He was often found stretching out His arms toward those in open rebellion to Him. So in our work we must try to win over

A few of the young women who have left here are teachers in our mission schools, and there are others who are doing good Christian work right around us. The young women of the colored race are learning more and more that if they would succeed in life, they must learn to be thorough in what they undertake. As teachers we must impress the lesson of conscientious work, that as our young people go forth in the world as leaders they may honestly, and faithfully perform life's duties one by one.

Yours in the work,

Christianita Totten.

# Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.
230 S. Fairmount Ave., Pittsburgh Pa.

## *Some Ways by which a Junior May Earn His Missionary Money.*

We will not enter here into a discussion as to whether fairs and sales and dinners etc. are legitimate ways of raising money for missions. We are to look at the money question, not from the side of the good, the little, or great amount contributed by our Juniors will do for the cause of missions; but rather what benefits will be derived by the Juniors in the giving of the money.

I sometimes tell my Juniors that the difference between a collection and an offering is something like this: Suppose a boy goes to the foot of the stairs just as he is starting for Junior meeting and calls up to his mother "Won't you throw me down a nickle to put in the basket at Juniors tonight?" and the mother complies with his request. If enough mothers are generous, there will be a good collection that night, but there won't be any offering. If instead, the boy reasons thus with himself during the week, "I'm glad I'm not one of these poor little chaps in India, who go to bed hungry every night of life,—I wish I could help some of them a bit,—I believe I will go halvers on this dime I got for shovelling the snow in front of Mr. Brown's house." And when Junior meeting comes around, he brings his nickle and puts it in the basket with an unvoiced prayer for God's blessing on it as it goes on its errand of mercy.

There may not be so very much money in the basket at that meeting, but there is an offering, and one which is well pleasing in the sight of the Lord of the Treasury.

Impress on your Juniors that the money which is worked for, or sacrificed for, is the kind of money they should offer to the Lord. The methods of securing this kind of money will vary according to the age and sex of the child and according to whether the surroundings are those of the city or the country. The country children, perhaps have the advantage in chances for work where there are garden beds to be weeded and chickens to rear and corn and potatoes to raise. But on the other hand, there are better opportunities for sacrificing in the city. And it is just as hard for an everyday, natural child to forego a ride on a merry-go-round or do without an ice-cream soda as to toil a hot forenoon pulling weeds in an onion bed.

The plan of giving your Junors a dime to invest is a good one if you are careful to impress on them that they must go about it in an honest, business-like way. There must be no overcharging, no imposing on people of worthless articles with the plea that the money is for missions. I once heard of a small boy who coined money by keeping a lemonade stand on the corner of a street where thirsty teamsters passed frequently. But alas! he helped himself to his mother's sugar and begged the ice from the man who supplied the home with ice and who did not dare refuse him for fear of losing a customer. So the price of the lemons was all he was out, and if report told the truth one lemon was made to go a long way in that brand of lemonade.

I had hoped to have had a list of ways of earning money suited to both country and city Juniors, but a press of duties hindered the collecting of this list from the different Junior Leaders. After all,

the chief thing is to create in the minds of Juniors a desire to give something of their very own. And the lesson we need to take to ourselves is to think more of the quality and less of the quantity of the contributions of our Junior Society.

## *Hints on Teaching the Lesson.*

JUNE 7: FOUR KINDS OF HEARERS; Mark 4: 14-20. Read carefully the parable of which this is the interpretation. Make this a very practical lesson. Remind the children that each time they attend Sabbath school or Junior meeting or church it is as though seed was being sown in the ground of their hearts. Show them that this ground may be in one of four conditions. Get them to name some of the birds that bear away the good seed,—inattention, coming late, absence, daydreaming; also some of the thorns that choke the seed,—bad habits, evil thoughts, bad companions. Remind them that every time they reject God's message the ground of their hearts is getting harder and harder. Tell the story of Pharaoh in illustration. Enumerate the beautiful fruits which even children may bring forth in their lives if they only receive the Word into soft, good-ground hearts.

JUNE 14: JESUS AND A LITTLE GIRL; Mark 5: 22-24, 35-43. A blessing came to this little maid, not because her father was rich and powerful, though he was both, but because he was a Christian. If the Juniors will but think of the sorrowful lives of the little girls of China and India and other heathen lands they will realize that the greatest blessing a child can have is to live in a Christian land and in a God-fearing home. Jesus speaks of death as sleep. He would have no noisy mourning, no giving way to hopeless sorrow when the sleep of death comes to His children. Our missionaries tell us that one of the hopeful signs among our native Christians in Egypt is that they are beginning to do away with their noisy mournings.

JUNE 21; HOW JESUS FED FIVE THOUSAND PEOPLE; Mark 6: 35-44. Points to note; Jesus' pity for the multitude; Jesus' patience with His selfish disciples; Jesus' power in multiplying the loaves and fishes; Jesus' prudence in allowing nothing to go to waste.

JUNE 28: CHINESE CHILDREN (HOME AND FOREIGN MISSIONS) Luke 7: 22.

## Our Life.

Our life is scarce the twinkle of a star
In God's eternal day. Obscure and dim
With mortal clouds, it yet may beam for him,
And darkened here, shine fair to spheres afar,
I will be patient, lest my sorrow bar
His grace and blessing, and I fall supine;
In my own hands my want and weakness are,
My strength, O God, in Thine.

—BAYARD TAYLOR.

# Treasurer's Report for April 1 to 15, 1908.

**It is desired that all money should be in form of even dollars except on Parsonage Loans.**

| PRESBYTERIALS | Foreign Missions. | Foreign Salaries | Home Missions | Indian Missions | Freedmn's Missions | Junior Special. | Church Exten and Parsonage | Minister'l Relief | Paymt on Parsonage Loans | Home for Missionary Children | Junior Life Membership | Senior Life Membership | Returned on Loan Investments | Continge't Fund | Women's Asso. Work. Orph'n Home | Women's Asso. Work. Home for Aged People | Women's Asso. Work. Columbi Hospital | Magazine Fund | Miscellaneous | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Allegheny | 155 00 | 328 00 | 96 00 | 10 00 | 60 00 | 104 00 | 81 00 | 10 00 | | 1 00 | 20 00 | | | | | | 50 00 | | | 910 00 |
| Argyle | 15 00 | | | | | | | | | | | | | | | | | | | 15 00 |
| Arkansas Valley | 58 00 | 45 00 | 8 00 | 12 00 | 15 00 | 2 00 | 23 00 | 4 00 | | 1 00 | | | | | 2 00 | | | | | 165 00 |
| Beaver Valley | 134 00 | 198 00 | 95 00 | 44 00 | 90 00 | 58 00 | 35 00 | 47 00 | | 5 00 | | | | | 26 00 | 3 00 | 6 00 | | 7 00 | 748 00 |
| Big Springs | 115 00 | | 65 00 | 5 00 | 6 00 | | | | | | | | | | | | | | | 191 00 |
| Boston | 7 00 | | | | | 10 00 | | | | | | | | | | | | | | 17 00 |
| Brookville | 119 00 | 97 00 | 14 00 | 1 00 | 14 00 | 2 00 | 1 00 | | | | | | | | 1 00 | 1 00 | 1 00 | | | 271 00 |
| Butler | 62 60 | 78 00 | 110 00 | 25 00 | 65 00 | 31 00 | 22 00 | 17 00 | | | | | | | 5 00 | 5 00 | 5 00 | | | 425 00 |
| Caledonia | 146 00 | 25 00 | 145 00 | 30 00 | 87 00 | 28 00 | 28 00 | 13 00 | | 3 00 | | | | | 4 00 | 5 00 | 7 00 | | 3 00 | 524 00 |
| Cedar Rapids | 38 00 | 62 00 | 39 00 | 19 00 | 29 00 | 20 00 | 3 00 | 10 00 | | | | | | | 4 00 | | | | | 224 00 |
| Chartiers | 188 00 | 337 00 | 255 00 | 84 00 | 154 00 | 30 00 | 55 00 | 54 00 | | 9 00 | | | | 5 00 | 33 60 | 28 00 | 22 00 | | 18 00 | 1222 00 |
| Cleveland | 98 00 | 185 00 | 57 00 | 21 00 | 28 00 | | 43 00 | 10 00 | | 9 00 | | | | | | | | | | 401 60 |
| College Springs | 20 00 | 254 00 | 53 00 | 9 00 | 48 00 | 43 00 | 8 00 | 7 00 | | | | | | | 3 00 | | | | | 445 00 |
| Colorado | 18 00 | 23 00 | 14 00 | 9 00 | 17 00 | 10 00 | 11 00 | 11 00 | | | | | | | | | | | | 108 00 |
| Concordia' | 46 00 | | 27 00 | | 11 00 | 2 00 | | | | | | | | | | | | | 6 00 | 92 00 |
| Conemaugh | 11 00 | 116 00 | 24 00 | | 6 00 | 9 00 | | | | | | | | | | | | | | 166 00 |
| Delaware | 63 00 | | 42 00 | 12 00 | 16 00 | 5 00 | 14 00 | 5 00 | | | | | | | | | | | | 157 00 |
| Des Moines | 28 00 | 257 00 | 44 00 | 38 00 | 45 00 | 32 00 | 17 00 | 19 00 | | 1 00 | | | | | | | | | | 476 00 |
| Detroit | 32 00 | 10 00 | 5 00 | 8 00 | 8 00 | | 2 00 | 1 00 | | | | | | | | | | | | 66 00 |
| Frankfort | 26 00 | 8 00 | 60 00 | | 7 00 | | | | | | | | | | | | | | 2 00 | 1 8 00 |
| Garnett' | 23 00 | 15 00 | 28 00 | 13 00 | 21 00 | 16 00 | 17 00 | 6 00 | | | | | | | | | | | | 189 00 |
| Illinois Central | 54 00 | 2 00 | 27 00 | | 15 00 | 7 00 | 4 00 | | | | | | | | | | | | | 109 00 |
| Illinois Southern | 15 00 | 268 00 | 32 00 | 2 00 | 1 00 | 9 00 | 11 00 | 8 00 | | | | | | | 5 00 | | | | | 351 00 |
| Indiana | 10 00 | | 41 00 | 8 00 | 7 00 | 5 00 | 14 00 | 15 00 | | | | | | | | | | | | 100 00 |
| Indiana Northern | 23 00 | | 20 00 | 2 00 | 1 00 | 4 00 | 2 00 | | | | | | | | | | | | 1 00 | 53 00 |
| Kansas City | 29 00 | 45 00 | 8 00 | 2 00 | 8 00 | | | 2 00 | | | | | | | | | | | | 97 00 |
| Keokuk | 76 00 | 30 00 | 15 00 | 9 00 | 8 00 | | 2 00 | | | | | | | | 2 00 | 1 00 | 2 00 | | | 140 00 |
| Kiskiminetas | 99 00 | | 57 00 | 1 00 | 37 00 | 11 00 | 8 00 | 1 00 | | | | | | | | | | | 2 00 | 216 00 |
| Lake | 198 00 | 11 00 | 164 00 | 21 00 | 91 00 | 22 00 | 17 00 | 19 00 | | 2 00 | | | | | | | | | | 545 00 |
| LeClaire | 46 00 | 97 00 | 17 00 | 3 00 | 7 00 | 22 00 | 3 00 | | | | | | | | | | | | | 195 00 |
| Los Angeles | 208 00 | | 72 00 | 15 00 | 33 00 | 52 00 | 27 00 | 4 00 | | | | | | | | | | | | 411 00 |
| Mansfield | 35 00 | 30 00 | 20 00 | | 5 00 | | | 3 00 | | | | | | | | | | | | 93 00 |
| Mercer | 30 00 | 110 00 | 10 00 | | | 20 00 | | 16 00 | | | | | | | 11 00 | 5 00 | 5 00 | | | 207 00 |
| Monmouth | 71 00 | 98 00 | 75 00 | 24 00 | 39 00 | 22 00 | 31 00 | 10 00 | | | | | | | | | | | 1 00 | 371 00 |
| Monongahela | 781 00 | 1197 00 | 619 00 | 84 00 | 578 00 | 218 00 | 180 00 | 121 00 | | 5 00 | | | | | 69 00 | 65 00 | 37 00 | | 2 00 | 3951 00 |
| Muskingum | 123 00 | 174 00 | 102 00 | 28 00 | 77 00 | 73 00 | 11 00 | | | | | | | | | 2 00 | | | | 590 00 |
| New Jersey | 15 00 | | 10 00 | 3 00 | 3 00 | | | | | | | | | | | | | | | 31 00 |
| Ohio First | 22 00 | 180 00 | 77 00 | 5 00 | 34 00 | 33 00 | 40 00 | 27 00 | | | | | | | | | | | 2 00 | 420 00 |
| Oklahoma | 3 00 | | | | 3 00 | 6 00 | 4 00 | | | | | | | | | | | | | 16 00 |
| Omaha | 18 00 | 5 00 | 8 00 | 17 00 | 29 00 | 7 00 | 7 00 | 28 00 | | | | | | | | | | | | 114 00 |
| Pawnee | 42 00 | | 37 00 | 26 00 | 56 00 | 37 00 | 38 00 | 2 00 | | 5 00 | | | | | 4 00 | | | | | 247 00 |
| Idaho | 6 00 | | 3 00 | | 1 00 | | | | | | | | | | | | | | | 10 00 |
| Philadelphia | | | 4 00 | | | 3 00 | | | | | | | | | | | | | | 7 00 |
| Pittsburg | 4 00 | | 4 00 | | 1 00 | | 1 00 | | | | | | | | | | | | | 10 00 |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Princeton | | | 5 00 | | | | | | | | | | | | | | | | | 5 00 |
| Rock Island | 44 00 | 5 00 | 10 00 | 6 00 | 11 00 | | 28 00 | 4 00 | | | | | | | | | | | | 108 00 |
| San Francisco | 45 00 | | 20 00 | 30 00 | 22 00 | | 24 00 | 3 00 | | | | | | | | | | | | 144 00 |
| Sidney | 102 00 | 17 00 | 75 00 | 25 00 | 43 00 | 24 00 | 32 00 | 8 00 | | 1 00 | | | | | 5 00 | 7 00 | 5 00 | | | 342 00 |
| Stamford | 4 00 | | | 3 00 | 3 00 | | 3 00 | | | | | | | | | | | | | 18 00 |
| Steubenville | 6 00 | 20 00 | 9 00 | | 9 00 | | | | | | | | | | | | | | | 44 00 |
| Tennessee | 9 00 | | 7 00 | | 2 00 | 14 00 | 7 00 | | | | | | | | | | | | | 39 00 |
| Vermont | | | 20 00 | | | | | | | | | | | | | | | | | 20 00 |
| Westmoreland | 141 00 | 182 00 | 134 00 | 13 00 | 85 00 | 4 00 | 38 00 | 25 00 | | 2 00 | | | | | 11 00 | 8 00 | 1 0 | | | 644 00 |
| Wheeling | 148 00 | | 122 00 | 13 00 | 38 00 | 42 00 | 18 00 | 11 00 | | | | | | | 2 00 | 2 00 | | | | 401 00 |
| Wisconsin | | 8 00 | 9 00 | | 7 00 | 10 00 | | | | | | | | | | | | | | 29 00 |
| Xenia | 106 00 | 12 00 | 94 00 | 27 00 | 54 00 | 17 00 | 28 00 | 5 00 | | | | | | | | | | | | 343 00 |
| Chartiers, Pa | | | | | | | | | | | | | 55 06 | | | | | | | 55 06 |
| West Hoboken, N. J | | | | | | | | | | | | | 100 00 | | | | | | | 100 00 |
| 2nd Cincinnati | | | | | | | | | | | | | 220 20 | | | | | | | 220 20 |
| 2nd Providence | | | | | | | | | | | | | 56 00 | | | | | | | 56 00 |
| 5th Chi ago | | | | | | | | | | | | | 50 00 | | | | | | | 50 00 |
| 3rd Chicago | | | | | | | | | | | | | 400 00 | | | | | | | 400 00 |
| Dr. J. P. Simpson | 80 00 | | | | | | | | | | | | | | | | | | | 80 00 |
| Items of cents | | | | | | | | | | | | | | 4 92 | | | | | | 4 92 |
| Freedmen's Station, Cloth. F'nd | | | | | 115 00 | | | | | | | | | | | | | | | 115 00 |
| Mr. and Mrs. G. M. Paden | | 50 00 | | | | | | | | | | | | | | | | | | 50 00 |
| Santa Ana Cong | | 250 00 | | | | | | | | | | | | | | | | | | 250 00 |
| Barnet Center, Y. P. C. U | 16 00 | | | | | | | | | | | | | | | | | | | 16 00 |
| 10th U. P. S. S., Phila | | 125 00 | | | | | | | | | | | | | | | | | | 125 00 |
| Rent | | | | | | | | | | 36 50 | | | | | | | | | | 36 50 |
| Norris Square U. P. S. S., Phila | | 125 00 | | | | | | | | | | | | | | | | | | 125 00 |
| Semi-Centennial | | | | | | | | | | | | | | | | | | | 5740 00 | 5740 00 |
| Woodruff Av. Cong., Indianapl's | | | | | | | | 30 00 | | | | | | | | | | | | 30 00 |
| Winterset, Ia | | | | | | | | 33 30 | | | | | | | | | | | | 33 30 |
| Saxman, Kan | | | | | | | | 33 30 | | | | | | | | | | | | 33 30 |
| Boynton, I. T | | | | | | | | 24 00 | | | | | | | | | | | | 24 00 |
| Ola he, Kan | | | | | | | | 188 70 | | | | | | | | | | | | 188 70 |
| Elmwood Cong., Des Moines | | | | | | | | 97 12 | | | | | | | | | | | | 97 12 |
| Golden, Ill | | | | | | | | 13 87 | | | | | | | | | | | | 13 87 |
| Long Beach, Cal | | | | | | | | 69 38 | | | | | | | | | | | | 69 38 |
| 2nd Topeka, Kan | | | | | | | | 47 00 | | | | | | | | | | | | 47 00 |
| 1st Schenectady | | | | | | | | 80 00 | | | | | | | | | | | | 80 00 |
| North End Allegheny | | | | | | | | 77 70 | | | | | | | | | | | | 77 70 |
| Burlington, Iowa | | | | | | | | 55 00 | | | | | | | | | | | | 55 00 |
| Fort Morgan, Col | | | | | | | | 249 75 | | | | | | | | | | | | 249 75 |
| 2nd Providence | | | | | | | | | | | | | 60 00 | | | | | | | 60 00 |
| Washtuena | | | | | | | | | | | | | 100 00 | | | | | | | 100 00 |
| | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | |
| Total | 3041 00 | 5022 00 | 3108 00 | 707 00 | 2145 00 | 1054 00 | 988 00 | 526 00 | 1009 12 | 80 50 | 20 00 | | 1041 26 | 9 92 | 187 00 | 180 00 | 141 00 | | †5784 00 | 25843 80 |

† Temperance, - $44.00.

MRS. J. B. HILL, Treas.,
5680 Bartlett St., Pittsburg, Pa.

# FROM Month to Month.

## Board of Directors.

Regular meetings of the Board were held April 21st and May 5th, and a special meeting was held April 28th.

The Treasurer reported receipts for the year $124,721.05; disbursements $123,077.43.

Ninety-one life members have been added to the roll during the last month.

The resignation of Miss Eva Shontz as a member of the Temperance Committee was presented and accepted.

At the meeting April 21st, Miss Mary Campbell, of India, addressed the Board for a short time, telling of the wonderful progress of the "Revival in India."

Miss Laura Bell Hamilton, of Monmouth, Ill., and Miss Hazel Binnett, of New Wilmington, were recommended for appointment as missionaries to India. Several other applications have been received, but have not yet been acted on.

The Foreign Secretary presented the estimates for carrying on the work in the Sudan, Egypt and India, for 1908 and the amount asked was granted.

Miss Martin and Miss Helen Terrier, who will soon come to this country for a vacation, will be returned to their fields at the expiration of their furlough.

Home Secretary stated that an Italian Missionary, Mr. Vincenzo Napoli, of the Waldensian Church, had been secured for the Columbus, O., Italian Mission.

Monongahela Presbyterial requested that the Italian work in Pittsburg, in so far as that organization is responsible for it, be taken under the care of the Women's Board. This request was granted.

Thank-offering Secretary reports $3,959.35 already in the Dime Fund, and has sent out 760 certificates.

The Dime Offering for the Silver Anniversary was designated to the work among the mountaineers. The definite object to be decided later.

"Mission Studies for Juniors" is the title to be given the book now in preparation for Junior Missionary Societies—by the Editor of the Junior Magazine. It is to be sold at 15 cents for a single copy or 10 cents in clubs of ten.

Secretary of Young Women's Work reported a new society in Jersey City and a new one at Winterset Iowa.

Freedmen's Secretary reported that some money had been sent by Verona Society to paint Sterling Hall. The Secretary was instructed to see what the cost of painting the Hall would be.

The Literature Secretary was instructed to provide envelopes for Society contributions to be sold at a low price.

The leaflets, "Value of Reports" and the "Treasury Catechism" and the leaflet on the Indians were ordered reprinted.

Waterloo, Iowa, and Morgan Hill, California, were granted parsonage loans.

Mrs. J. A. Alexander was elected Statistical Secretary for the unexpired term of this year.

Mrs. J. D. Sands, Secretary.

## Study for the Month.

**JULY—THE FREEDMEN AND AMERICAN INDIAN MISSIONS.**

1. The awakening sense of responsibility of the church for the religious welfare of the negro.
2. The need of the church to stand true to the colored people in their present transition stage.
3. Give something of the products of our churches and schools.

---

1. *Our work among the American Indians.*
2. Difficulties in this work and our effort to meet them.
3. Latest news from the field—Warm Springs, Tama, and Simnasho agencies.

MRS. I. C. RANKIN
First Vice President.

MISS ELNORA McMUNN
Second Vice President.

MRS. JOHN P. WHITE.
President Women's General Missionary
Convention, 1908.

MRS. J. T. LOGUE
Secretary.

MRS. WILLIAM CAMPBELL
Chairman of Executive Committee.

# OFFICERS OF THE CONVENTION.

Yards of Dimes displayed at the "Silver Anniversary Offering," Women's General Missionary Convention, Sixth Church, Pittsburg, Pa., May 18, 1908.
Picture of teachers in Girl's Boarding School, Cairo, Egypt, is shown. Frame was embroidered by girls in the school.
Egyptian display surrounds picture. First dime given shown above flag.